Allegations, Academia, Occultism, And A Modern Myth

Preface

Allegations About The Order Of Nine Angles

Chapter One: The United States Department of Justice.
Chapter Two: The FBI.
Chapter Three: The Institute for Strategic Dialogue.
Chapter Four: The Counter Extremism Project.

Allegations And A Modern Myth

Part One: The Center on Terrorism, Extremism, and Counterterrorism.
Part Two: The Combating Terrorism Center.

Academia And The O9A

Part One. Three Academic Articles: Sources And Assumptions
Part Two. Mathieu Colin: Accelerationism, Aesthetics, Sources, And Assumptions
Part Three. The Question Of O9A Primary Sources
Part Four. The Nature Of The O9A

A Fundamental Error

Accelerationism, Replacement, Asabiyyah, And The Aeonic Perspective

The Great Replacement

Deconstructing The O9A

Ethics And The O9A Movement

The Metaphorical O9A

Preface

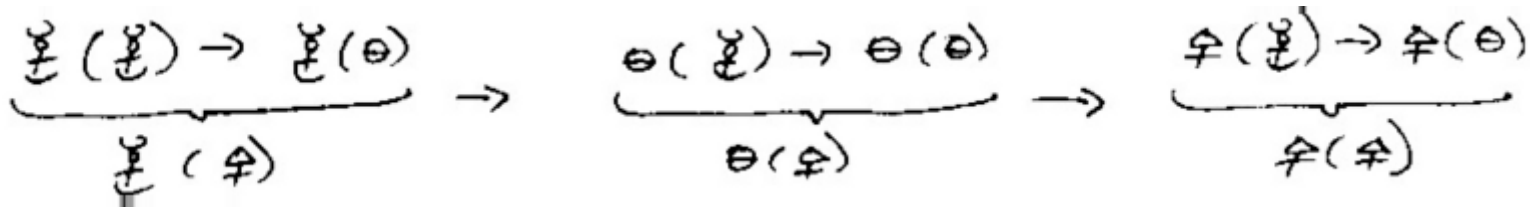
A collection of articles (i) critiquing the allegations made by various often government funded policy groups, by the FBI, by the US Department of Justice, and by sundry others, about the Order Of Nine Angles (O9A) and (ii) an analysis of recent (2023-2024) academic articles about the O9A.

In addition we have included (a) two items about the specific and now widespread 'causal abstractions' {1} termed accelerationism and the great replacement; (b) one item about the error that many academics, and many others, have made of assuming that one specific and time-limited method (praxis) used in one stage of the hermetic Seven Fold Way, that of External Adept, represents the raison d'être of the O9A; and (c) three articles which effectively deconstruct the O9A.

Rufus Malisius
Autumn Equinox 2024

{1} Causal abstractions, a phrase used in many of the included articles, are defined as manufactured forms or ideas which are denoted by names or terms with the majority of such abstractions relating to or describing a particular category, of 'things' or of a thing (þing, thynge, posited entity, denotatum) and which categories are by their nature as categories generalizations and involve a dialectic of opposites involving what is considered to be outside the category or what the category may or may not relate to. Among the categories applied to describe the O9A are 'satanism' and 'neo-nazi'.

Allegations About The Order Of Nine Angles



The Nine Angles

°°°

Preface.
Chapter One: The United States Department of Justice.
Chapter Two: The FBI.
Chapter Three: The Institute for Strategic Dialogue.
Chapter Four: The Counter Extremism Project.
Appendix I. The O9A, Plato, National Socialism, And Nihilism.
Appendix II. Hostia: History, Authorship.

Preface

An analysis and refutation, using primary sources, [1] of allegations made about the Order of Nine Angles (O9A, ONA) by various government agencies and policy groups since 2019. Because each chapter is designed to be self-contained there is some overlap of citations and quotations.

The allegations form the basis for what has become the Establishment [2] orthodoxy about the O9A, which orthodoxy is and has been repeated by the mass media, by journalists, by politicians, by academics, and by tertiary sources such as 'wikipedia', and formed the public perception of the O9A.

That the various government agencies, policy groups, journalists, politicians, academics, and others never bothered to find and use O9A primary sources to ascertain the veracity of the allegations perhaps indicates something about the nature of our modern societies and those who shape and influence such societies whether by design or ignorance.

Since the collection of texts published in the 1990s under the title *Hostia* is mentioned in many of the allegations and since their allegations about the authorship of Hostia have become part of the Establishment orthodoxy about the O9A, we have included an analysis of it in Appendix II, which analysis refutes their claims.

The URL's cited were valid as of 2023.

Haereticus
January 2024

1. For primary, secondary and tertiary sources, including O9A primary sources, refer to *O9A: The Importance Of Primary Sources*, https://archive.org/download/sources-overview/sources-overview.pdf

2. By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social.

The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and so-called 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of the Establishment, with the orthodoxy of the current Western era including the *idée fixe* that multiculturalism is 'good' and that those who oppose it are 'bad'.

Chapter One

The United States Department of Justice

Department of Justice: Part One

In the matter of allegations, Damian Williams of the Department of Justice {1} in 2022 claimed:

(i) the O9A expressed admiration for Usama Bin Laden;

(ii) members of O9A have also participated in acts of violence, including murders;

(iii) Melzer has been a member of O9A since at least 2017;

(iv) Melzer joined the U.S. Army in approximately 2018 as part of an O9A insight role.

The claims were repeated and embellished in a later statement. {2}

Refutation

° In regard to (i).

Damian Williams provided no citation(s) from O9A primary sources {3} for this claim, which claim can be easily disproved by searching Anton Long's writings in the two pre-2015 collections *The Definitive Guide To The Order of Nine Angles* and *The Order of Nine Angles: Five-Dimensional Dark Sorcery*. {4}

Nowhere in his published writings did Anton Long did express admiration for Usama Bin Laden.

It therefore seems that Williams may have mistakenly and illogically assumed that the views of some O9A-pretender,{5} such as FBI agent provocateur Sutter, who did express admiration for Usama Bin Laden, represented the views of some entity described by the appellations 'Order of Nine Angles' and 'O9A'.

° In regard to (ii).

Neither Williams nor anyone else has defined what constitutes being a 'member' of the O9A or provided any evidential facts that prove Melzer or some other person was an actual member of the O9A; with the reality being that since the O9A is an esoteric philosophy that has become a subculture it has no members and cannot have any members. {2}

° In regard to (iii).

Neither Williams nor anyone else has provided any actual evidence that Melzer was a member of the O9A, or what constituted being a 'member' of the O9A. Instead they rely on Melzer's unsubstantiated claim, or boast, that he was a member.

° In regard to (iv).

No evidence was provided by Williams or by anyone else that Melzer was or had been following the decades-long O9A hermetic and arduous Seven Fold Way, with Insight Roles related to the third stage of External Adept and lasting for around a year to a maximum of a year and half after which the person moves on to other tasks such as building and learning The Star Game. {6}{7}{8}

Evidence of Melzer following the Seven Fold Way would include him having cycled two hundred or more miles in twelve hours; running twenty-six miles in four hours; having undertaken the Grade Ritual of External Adept; having formed his own nexion/Temple/chapter/gang and recruited at least four individuals; and having constructed The Star Game.

As with the claim of being a 'member' of the O9A this may have been a boast or a fantasy or a supposition made by his interrogators which he agreed with.

Summary: The claims made by the American Department of Justice were (i) not scrutinized in a Court of Law, (ii) were unsupported by evidential facts, and (iii) have been shown to be false by reference to O9A sources

°°°°°°°

Department of Justice: Part Two

A statement made by Damian Williams of the United States Department of Justice in 2023 - https://www.scribd.com /document/626556569/Ethan-Melzer-Sentencing-Submission - alleged, among other things, that:

(i) O9A is a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and

cause the demise of Western civilization.

(ii) O9A's ideology is centered on the worship of Satan and the supremacy of the white race.

(ii) O9A teaches that the natural essence of the world is a pagan society dominated by unbridled survival of the fittest.

(iv) At the core of O9A's ideology is a militant support for the promotion of extreme violence in order to overthrow
Western civilization.

(v)
(a) O9A advocates "culling," a form of human sacrifice, to eliminate Jews, people of color,
(b) and others deemed to be inferior under their Social Darwinist views,
(c) as well as rape and sexual assault as a means of asserting domination, breaking social norms, and propagating the expansion of the white race.

(vi) O9A embraces terrorism, including radical Islamic jihadist ideology and the violent tactics of jihadist groups.

(vii) Members and associates of O9A have participated in acts of violence, including murders.

(viii) O9A members publish texts to promote O9A's extremist violent mission.

Refutation

° In regard to (i).

No O9A primary sources {9} advocate 'white supremacism' or describe the O9A as a "jihadist group" or promote "extreme violence," as anyone can ascertain by checking those sources which as of February 2023 are still available.

° In regard to (ii).

No O9A primary sources advocate 'worship of satan'. In his 1992 text *Satanism - A Basic Introduction For Prospective Adherents* Anton Long wrote:

> "Satanists do not worship anything, and the practices and rites of Satanism are quite different from the popular 'media' image/model. While some of the rites involve various Occult forms - robes, a Temple and so on - most are removed from such associations. The real magick of a Satanist takes place through their way of living - what they do and achieve in real life and situations." {10}

As for advocating the supremacy of the white race, there are no O9A primary sources which do.

° In regard to (iii).

The O9A does not teach nor uphold the principle of "the survival of the fittest", with the only mention of it in primary sources is a scathing comment in the 2011 text *Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way*,

> "For many many decades, the iconoclastic weltanschauung of Nietzsche has been used, and Nietzsche's works approvingly quoted from, by many of those who claim to adhere to Occult ways such as The Left Hand Path and to various flavours of Satanism, and also by those who admire or who claim to follow the causal form known as National-Socialism. In a similar manner, many such adherents of such Occult ways or such causal forms write and speak approvingly about what is vulgarly known as the survival of the fittest, or about principles of so-called social Darwinism, or some other such vulgar -ism." {11}

Of social Darwinism he wrote, also in 2011,

> "The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]
>
> Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." {12}

° In regard to (iv).

No O9A primary sources promote "extreme violence" as a search of those sources will confirm. {9}

° In regard to (v).

a) No O9A primary sources advocate culling "to eliminate Jews, people of color, and others deemed to be inferior."

The culling texts of the O9A - such as *A Gift for the Prince - A Guide to Human Sacrifice* (1984, revised 1994) and the 1990 *Victims - A Sinister Exposé* - emphasize that there are guidelines to follow one of which is that the individual is never chosen at random but on the basis of personal deeds done and has to be given three practical, real-world, tests.

Rapists are a prime target as explained in *Culling And The Code of Kindred Honour* {13} which uses a real-life case of rape to illustrate the guidelines:

> "The foundation of O9A culling - as various O9A texts have made clear - is that the opfer or opfers (i) have a rotten physis - judged by O9A standards - having done a deed or deeds which make them suitable (which deed or deeds has/have revealed their character, and thus brought them to the attention of an O9A nexion or a lone O9A operative) and (ii) having been noticed, are given a sporting chance, tests which confirm that character. They are thus never chosen at random, and in the majority of instances have some connection with the locality of a particular nexion/operative or with the community within which a nexion has established itself. In effect, the culling is an act of natural justice."

b) As explained in answer (iii) above the O9A does not have "Social Darwinist views".

c) As for rape and sexual assault no O9A primary sources promote or incite such despicable deeds as anyone can ascertain by checking those sources which as of February 2023 are still available. The promotion and incitement was done, post-2015, by the 'black propaganda' of FBI informant turned agent provocateur and convicted criminal Joshua Sutter who was paid US $78,133.20 plus expenses of $4,378.60 by the FBI between 2018 and 2020 for his work. {14}

° In regard to (vi).

No O9A primary sources promote or embrace "radical Islamic jihadist ideology and the violent tactics of jihadist groups".

As for "terrorism" the definition varies depending on whether it pejoratively excludes State-entities like America and their governments. But if as many around the world believe terrorism "involves the intimidation or coercion of populations or governments through the threat or perpetration of violence, causing death" then it could and has been argued that the invasions of Iraq and Afghanistan, and the use of remote-controlled drones and "special ops" armed forces to kill people without due process of law, is terrorism. That the Department of Justice in the matter of the O9A uses their own restrictive definition that excludes "the intimidation or coercion of populations" by existing governments, such as America, reveals a bias.

° In regard to (vii).

As has been stated time and time again over the decades the O9A does not have "members" since it is a leaderless esoteric philosophy and praxis, in reality a subculture, {16} and has no official anything, be it a leader, or website, or blog, or some "outer representative". {15} As Anton Long declared way back in 1990:

> "We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority [...] I claim no authority." {17}

° In regard to (viii).

Since the O9A has no members and no official anything it does not have and cannot have any "communications platforms" just as it does not have any website or blog.

What "communications platforms" and websites or blogs that exist or have existed are those created by and maintained by self-declared O9A adherents and self-declared supporters who are invariably anonymous, who have their own personal opinions and (mis)interpretations of O9A esoteric philosophy, and it is thus a logical fallacy to infer that such "communications platforms" and websites or blogs represent the O9A. As Anton Long wrote in 2011 regarding anonymous persons posting on the Internet:

> "The fact is [they remain] just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown. This person and others like him – male and female – may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain – according to our nature and thus according to the first rule of the Internet version of our sinister game – cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.
>
> Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves." {18}

°°°

{1} https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush

{2} https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

See Part Two of Chapter One for an analysis of this DoJ statement, which, like the earlier one, contained references to "members" of the O9A. As noted in the refutation, since the O9A is an esoteric (Occult) philosophy with a praxis (the Seven Fold Way) it cannot have members, qv. *The Question Of O9A Membership*, https://archive.org/download/membership-allegations/membership-allegations.pdf

{3} In respect of the O9A, the primary sources are the writings of Anton Long published between 1976 and 2012 which include:

(i) the typewritten MS *Naos: A Practical Guide To Modern Magick*;
(ii) the two volumes of typewritten facsimile letters titled *The Satanic Letters of Stephen Brown*;
(iii) the four novels of The Deofel Quartet: (a) Falcifer, (b) Temple of Satan, (c) The Giving, (d) The Greyling Owl; and
(iv) the texts signed Anton Long in the two compilations *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition) and the 2012 archive of the now defunct nineangles dot info website.

All these writings, which amount to thousands of pages, have been publicly and freely available since 2015 and are still available as of August 2022:

° The website archive - *The Order of Nine Angles: Five-Dimensional Dark Sorcery* - at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

° Naos and The Deofel Quartet are included in *The Definitive Guide*, at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

° The Satanic Letters at (i) https://archive.org/download/satanicletters-1/satanicletters-1.pdf and (ii) https://archive.org/download/satanicletters-2/satanicletters-2.pdf

{4} (i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf (ii) *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{5} "O9A pretenders (sometimes termed one of the 'o9a-pretendu-crowd') are those who - mostly via the internet - claim to be O9A, self-describe themselves as O9A, or who associate themselves with the O9A, and who not only opine about the O9A - mostly via the internet - but who also (i) lack the self-honesty of a genuine O9A novice/initiate, and thus who fail to or who cannot admit that their O9A knowledge is limited and that they have a lot to learn, a lot to study, and a lot to experience, and/or who (ii) fraudulently pontificate about the O9A and themselves as if they had acquired the learning and the experience of an O9A adept, and/or (iii) whose interpretation of the O9A is basically an egocentric one, centred around egoism, and (iv) who have a propensity to use vulgar language." *Satanism Plebeianized And O9A Pretenders*, p.60, https://archive.org/download/o9a-pretenders/o9a-pretenders.pdf

{6} Regarding the Seven Fold Way, refer to *The Seven Fold Way Of The Order Of Nine Angles* (pp.8-20) in *The Seofonfeald Paeth*, at https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{7} A list of suggested Insight Roles is given on p.12-13 of *The Seofonfeald Paeth* (qv.) and include joining an anarchist group, joining a neo-nazi group, undertaking a long-distance solo cycling expedition, and converting to Islam and living as a Muslim.

{8} The Star Game was first publicly described in typewritten texts which were published in 1989 in facsimile in *Naos - A Practical Guide To Modern Magick* which is included (pp.525-650) in https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

However, the best practical description of The Star Game is in *Chapter III: The Noetic Star Game* of the 2022 monograph *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, https://archive.org/download/noetic-hebdomad-v3/noetic-hebdomad-v3a.pdf

{9} As noted in *Boundaries of O9A Philosophy*:

> "Crucial to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy.
>
> Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) "Stephen Brown", with reference to the two volumes of The Satanic Letters, 1992, and (ii) "Thorold West", with reference to the manuscript of *Naos: A Practical Guide To Modern Magick*, 1989. These primary sources include those two works, the four novels of the Deofel Quartet published between 1976 and 1992, *The Last Writings of Anton Long* published in 2012, and the classic texts *The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts* (2008), *Concerning Culling as Art* (2011) and T*he De-Evolutionary Nature of Might is Righ*t (2011).
>
> Other sources - O9A texts published between 1990 and 2012 - are therefore secondary and tertiary sources and represent the interpretations and opinions of others regarding Anton Long's philosophy and the Seven Fold Way that he devised.

> For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were written by Anton Long, whomsoever he was. Thus of all the texts in the three volumes of Hostia, published in 1992, only a few have the name Anton Long, or the initials AL, or the name Stephen Brown, attached to them, and it is an un-scholarly but common mistake to assume that uncredited texts - such as the one titled *Conquer, Destroy, Create* in volume II of *Hostia* - represent his, that is O9A, philosophy." https://gawathan.files.wordpress.com/2022/09/o9a-boundaries-philosophy-v9.pdf
>
> In regard to Hostia, refer to Appendix II.

The writings of Anton Long published between 1976 and 2012 include: (i) the typewritten MS*S Naos: A Practical Guide To Modern Magick*; (ii) the two volumes of typewritten facsimile letters titled The Satanic Letters of Stephen Brown; (iii) the four novels of The Deofel Quartet: (a) Falcifer, (b) Temple of Satan, (c) The Giving, (d) The Greyling Owl; and (iv) the texts signed Anton Long in the two compilations *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition) and the 2012 archive of the now defunct nineangles dot info website.

All these writings by Anton Long, which amount to thousands of pages, have been publicly and freely available since 2015 and are still available as of August 2022 in the following compilations:

° The website archive - *The Order of Nine Angles: Five-Dimensional Dark Sorcery* - at https://archive.org /download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

° Naos and The Deofel Quartet are included in *The Definitive Guide*, at https://archive.org/details/definitive-guide-to-the-order-of-nine-angles_202201

° The Satanic Letters at (i) https://archive.org/download/satanicletters-1/satanicletters-1.pdf and (ii) https://archive.org/download/satanicletters-2/satanicletters-2.pdf

{10} Thormynd Press, 1992. Listed in the British National Bibliography (BNB) GB9400700. See also his *Satanism: Introduction for Occultists* also published in 1992 a copy of which is in the British Library, General Reference Collection YK.1994.a.1301, BNB GB92W9393.

{11} Included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9/classic-o9a-texts-9.pdf

{12} *The De-Evolutionary Nature of Might is Right*, included in *Nine Classic O9A Texts,* https://archive.org/download /classic-o9a-texts-9/classic-o9a-texts-9.pdf

{13} https://web.archive.org/web/20210516053858/https://omega9alpha.files.wordpress.com/2015/12 /culling-o9a-code-v3.pdf

{14} Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, https://www.scribd.com/document /606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress

In regard to Sutter's 'black propaganda' designed to discredit the O9A see *Black Propaganda, The FBI, And The O9A*, https://web.archive.org/web/20230218045704/https://theo9away.files.wordpress.com /2023/02/origins-ban-o9a-1.pdf

{15} In regard to O9A subculture, refer to *Order Of Nine Angles Subculture: A Complete Guide*, https://web.archive.org /web/20220504141519/https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf

{16} qv. *Was The O9A Outer Representative Role A Jape?* included (pp.86-88) in O9A: A Modern Heresy, https://web.archive.org/web/20221228073918/https://theo9away.files.wordpress.com/2022/12/heresy-second.pdf

{17} Letter to Michael Aquino of the Temple of Set dated 20th October 1990 ev, reproduced in facsimile in *The Satanic Letters of Stephen Brown*, Volume 1, https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{18} https://lapisphilosophicus.wordpress.com/the-occult-the-internet-and-how-to-offend-people/

Chapter Two

The FBI

In the matter of FBI allegations, Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, in her Affidavit sworn before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020, stated:

> (i) That the O9A described itself as "a diverse, and world-wide, collective of diverse groups, tribes, and individuals, who share and who pursue similar sinister, subversive, interests, aims and life-styles, and who cooperate when necessary for their mutual benefit and in pursuit of their shared aims and objectives . [That] the criteria for belonging to the ONA is this pursuit of similar, sinister, subversive interests, aims, and lifestyles, together with the desire to co-operate when it is beneficial to them and the pursuit of our shared aims. There is thus no formal ONA membership, and no Old-Aeon, mundane, hierarchy or even any rules."
>
> (ii) In one of its texts, referred to as the 'Mass of Heresy,' O9A claims:

> "Adolf Hitler was sent by our gods to guide us to greatness. We believe in the inequality of races and in the right of the Aryan to live according to the law of the folk. We acknowledge that the story of the Jewish [Holocaust] is a lie to keep our race in chains and express our desire to see the truth revealed. We believe in justice for our oppressed comrades and seek an end to the world-wide persecution of National-Socialists."
>
> (iii) O9A also has expressed support for the views of Usama bin Laden, the former emir, or leader, of al Qaeda.
>
> (iv) O9A has praised Nazi Germany as: a "practical expression of Satanic spirit . . . a burst of Luciferian light – of zest and power – in an otherwise Nazarene, pacified, and boring world."
>
> (v) O9A claims not to initiate new members, but rather to require members to self-initiate through the performance of mentally and physically challenging acts.

Refutation

° In regard to (i).

The quotation given by Stephan is from an item that was not written by Anton Long and therefore is not a primary source in regard to the O9A and as such does not accurately describe the O9A. {1} The source - not given in the affidavit - is the text *Guide to the Kulture and Sinister Ethos of the ONA* which does not give an author only the attribution *Order of Nine Angles, 121 Year of Fayen*, and which text is available at https://web.archive.org/web/20110601042534/http://www.nineangles.info/o9a-kulture-and-ethos.pdf

The quotation thus represents a non-authoritative interpretation of the O9A by some anonymous person, since:

> "one of the foundational principles of the O9A sub-culture is the anarchist 'principle of the authority of individual judgment', which means that anyone, associating or identifying themselves with the Occult subculture that is the O9A, is free to interpret and to manifest O9A Occult philosophy in whatever way they choose. This principle in practice also means: (i) that no author, no individual, no nexion, can present or represent the view or the opinion of the entity termed the Order of Nine Angles, (ii) that the O9A does not have, never has had, and never will have an 'official policy' about anything, and never has, and never will make 'official statements' about anything." {2}

° In regard to (ii).

a) Stephan does not provide the important and necessary context of the Mass {3}, which context is, as stated in its Aim, that it is intended to "challenge accepted beliefs about recent history; provoke dissent and encourage Promethean challenge - particularly within the psyche of the individual."

That is, it is not an expression of the beliefs of the O9A but a cathartic psycho-drama, and an act of defiance which "is illegal in many 'Western' countries" and whose performance "in these times is as dangerous an undertaking as was performing a genuine 'Black Mass' in the era of Nazarene persecution/witch-hunts."

b) It is not the O9A who/which "claims" what the quotation expresses but the anonymous author of that Mass with the views expressed those of that anonymous person who presents their individual and not necessary accurate interpretation of O9A philosophy.

In addition, as a psycho-drama and a heretical act of defiance against Establishment beliefs and version of recent history, expressions such as "Hitler was sent by our gods" are not meant to be taken literally. That they apparently were taken literally is both interesting and indicative, revealing a failure to appreciate the context and thus the intent.

° In regard to (iii).

Stephan does not provide a citation, but nowhere in the published writings of Anton Long does he express support for the views of Usama bin Laden as anyone can ascertain by searching the writings of his that are cited in footnote {1}.

Furthermore, if someone claiming to follow O9A philosophy has expressed such a view then it is (a) either their personal opinion not the view or opinion of the O9A, and to claim that such a personal opinion does represent the view of the O9A is to commit the fallacy of illicit transference, {4} or (b) as in the case of FBI informant turned agent provocateur Sutter who did praise bin Laden, it is 'black propaganda' designed to discredit the O9A.

° In regard to (iv).

Stephan does not provide a citation for the quotation and which quotation has also been used against the O9A since 2018 by antifascists and others. {5} The source is an anonymous text titled *The Nazarene/Magian Ethos* which was included in an undated compilation titled *Nexion: A Guide to Sinister Strategy* which was attributed to 'Coire Riabhaich' which is a place in the Scottish Highlands and obviously a pseudonym.

As both the text and compilation are anonymous it is not, as Stephan and others have alleged, the O9A "praising something" but the personal opinion of someone claiming to follow O9A philosophy and thus possesses no authority in regard to what O9A philosophy does or does not express.

Furthermore, the context of the quotation is informative:

> "There is another and vital element in this manipulation of the Western psyche by Nazarene/Magian forces -

and this is the guilt induced among the war-loving peoples of Northern Europe about a certain event alleged to have taken place during the Second World War. Seen in esoteric terms, National-Socialist Germany was a practical expression of Satanic spirit: led by someone who was able (either intuitively or via guidance) to utilize acausal energy and 'earth' it to achieve political goals. Viewed in terms of raw acausal energy, NS Germany was a burst of Luciferian light - of zest and power - in an otherwise Nazarene, pacified and boring world. This State was thus a direct threat to Nazarene power/dogma/ideas. In the war that was fought, NS Germany was naturally regarded as 'evil' and had to be totally destroyed. Further, it was quite possible that, had NS Germany won, a Western Imperium would have become a reality.

Further, the very idea of National-Socialism was an effront to Nazarene domination and had to be destroyed - uprooted from the psyche of the West. In order to do this, a new myth was invented, and this myth with its associated guilt-complex made the resurgence of that idea unlikely. This myth was the 'holocaust'. (Note: Discussion of this myth - and the fact that scientifically the events described therein are impossible - is interesting but outside the scope of this study.) What applies in the West regarding racism applies even more so to this myth - to disbelieve this myth is actual heresy: a heresy actually punishable in many Western States by imprisonment."

How O9A philosophy regards political forms, be they fascism or National Socialism or otherwise, is (a) directly expressed by what Anton Long wrote in a letter to Ms Vera dated 27th may 1992 ev:

"The question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals," {6}

and (b) more philosophically expressed in the text *The O9A, Plato, National Socialism, And Nihilism* {7} from which the following is a quotation, sans the copious citations (several in Ancient Greek), one of which citations defines φαντασία as "a making visible (of some-thing), a phrenic image, an imagining; a phrenic apprehension of an object of perception; an ingenious invention or design; a visionary notion, a fantasy,"

"As mentioned in the text *The Alleged National Socialism Of The O9A*, the O9A thus consider National Socialism, and all ideologies be they political or religious, as an idea, or ideal, ἰδέᾳ/εἶδος, with Plato's ἰδέᾳ/εἶδος understood – via Aristotle and others – not as Plato himself believed as an 'abstract' (true, ideal) essence or type of being which is independent of us – but as a posited causal abstraction by someone or by some others. That is, the O9A conceive of National Socialism, and all ideologies be they political or religious, not as an "essence" and not as something "true" or essential or necessary, but as a fallible human abstraction, a technique or tool, a φαντασία, and one which can be usefully used by individuals just as the O9A itself is or can be a φαντασία to be used to achieve a personal and esoteric pathei mathos."

° In regard to (v).

a) No citation is provided and the claim that the O9A requires "members to self-initiate through the performance of mentally and physically challenging acts" is easily debunked since the O9A rite of self-initiation is given in *Naos* which 1989 compilation contains facsimiles of typewritten texts the majority of which are by Anton Long with a slightly modified and updated version of the initiation rite provided in *The Seofonfeald Paeth*. {8}

Neither rite involves "the performance of mentally and physically challenging acts".

b) The O9A has no members since it is the name of an esoteric philosophy manifest as a subculture with its own unique lifestyles. {9}

Summary:

The claims made by Faye Stephan were (i) not subjected to scrutiny in a Court of Law, (ii) were unsupported by evidential facts, and (iii) have been shown to be false by reference to O9A sources.

°°°°°°°

{1} As described in *The Boundaries Of O9A Philosophy*,

"Crucial to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy [...] Other sources - O9A texts published between 1990 and 2012 - are therefore secondary and tertiary sources and represent the interpretations and opinions of others regarding Anton Long's philosophy and the Seven Fold Way that he devised.

For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were written by Anton Long, whomsoever he was." https://web.archive.org/web/20220428144722/https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf

The writings of Anton Long published between 1976 and 2012 include: (i) the typewritten MS Naos: A Practical Guide To Modern Magick; (ii) the two volumes of typewritten facsimile letters titled The Satanic Letters of Stephen Brown; (iii)

the four novels of The Deofel Quartet: (a) Falcifer, (b) Temple of Satan, (c) The Giving, (d) The Greyling Owl; and (iv) the texts signed Anton Long in the two compilations The Definitive Guide To The Order of Nine Angles: Theory and Praxises (seventh edition) and the 2012 archive of the now defunct nineangles dot info website.

All these writings by Anton Long, which amount to thousands of pages, have been publicly and freely available since 2015 and are still available as of August 2022 in the following compilations:

° The website archive - *The Order of Nine Angles: Five-Dimensional Dark Sorcery* - at https://archive.org /download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

° Naos and The Deofel Quartet are included in *The Definitive Guide*, at https://archive.org/details/definitive-guide-to-the-order-of-nine-angles_202201

° The Satanic Letters at (i) https://archive.org/download/satanicletters-1/satanicletters-1.pdf and (ii) https://archive.org/download/satanicletters-2/satanicletters-2.pdf

{2} Morena Kapiris, *Analysing Anti-Fascist Prejudice And Propaganda In Relation To The O9A*, June 2019, in *A Reasoned Response*, https://web.archive.org/web/20210515183810/https://omega9alpha.files.wordpress.com/2020/08/reasoned-response-v9.pdf

{3} The Mass is given in full (pp.757-760) in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition) available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201 /definitive-guide-to-the-order-of-nine-angles.pd

{4} In respect of fallacies, refer to *Antifascist Fallacies And Silence*, available at https://archive.org/download/fallacies-re-o9a/fallacies-re-o9a.pdf

{5} The quotation was included in the 2020 *State of Hate Report* issued by an antifascist group. See https://web.archive.org/web/20200806100634/https://wyrdsister.wordpress.com/2020/03/14/the-lies-of-nick-lowles/

{6} The letter is reproduced in facsimile in *The Satanic Letters*, volume I, at (i) https://archive.org/download /satanicletters-1/satanicletters-1.pdf

{7} The complete text of *The O9A, Plato, National Socialism, And Nihilism* is given in Appendix I.

{8} https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{9} *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/o9a-subculture-complete_202209/o9a-subculture-complete.pdf

---

Chapter Three

The Institute for Strategic Dialogue

The Institute for Strategic Dialogue (ISD) - a political advocacy group which is supported by Microsoft and various governments including those of Britain and America - in 2022 issued a so-called "extremism briefing note", a report, about the Order of Nine Angles (O9A) which outlines what is now the Establishment orthodoxy in regard to the O9A. The report is a widely distributed, professionally produced, publication designed to referenced by politicians, by law enforcement, and used by the Media, whenever the O9A is mentioned.

§ ISD: "The O9A was established in the early 1970’s by British neo-Nazi activist David Myatt."

No evidence from primary sources is provided for this allegation and there is no mention of the fact that Myatt has always denied the allegation, which failure to mention Myatt's denial is indicative of the pejorative nature of the report.

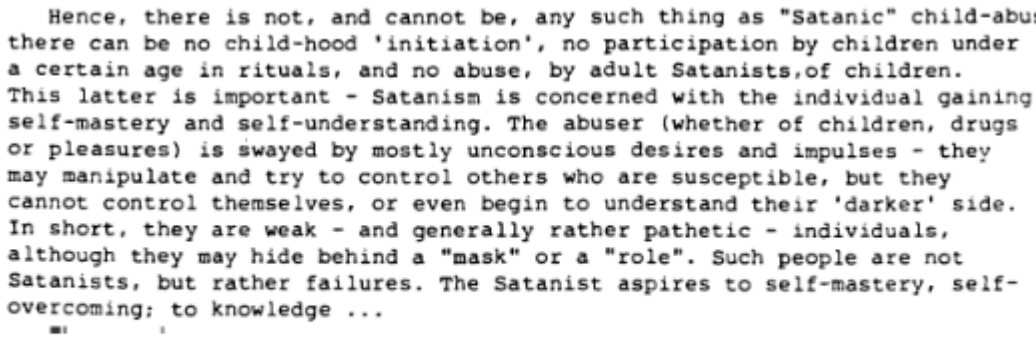
§ ISD: "Myatt, writing under the pseudonym 'Anton Long', developed the system of teachings, training and initiations that now define the O9A."

Yet again no evidence from primary sources is provided for these allegations and there is yet again no mention of the fact that Myatt has always denied being Anton Long. In forty years no one has produced any evidential facts in support of the allegation that Myatt is Long. {1}

§ ISD: "Several O9A texts promote rape and pedophilia."

What texts? No texts are named or cited and there is no mention of the fact that O9A primary sources disprove the allegation and have been cited elsewhere since the allegation was first propagated by antifascists in 2018. {2}{3}

One such primary source was written by Anton Long:



Hence, there is not, and cannot be, any such thing as "Satanic" child-abuse: there can be no child-hood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists,of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a "mask" or a "role". Such people are not Satanists, but rather failures. The Satanist aspires to self-mastery, self-overcoming; to knowledge ...

O9A primary source:
Satanism and Child-Abuse. 1989
qv. *Nation and Race: The Developing Euro-American Racist Subculture*, page 125
Northeastern University Press, 1998

The failure to mention these multiple denials available in publicly accessible O9A texts is indicative of pejorative nature of the report.

Fallacy After Fallacy

The anonymous author(s) of the ISD report commit several fallacies of reasoning, either because of ignorance or possibly because they propagandistically believe the majority of readers will not notice.

The two most common examples are:

§ The fallacy of Illicit Transference, also known as the fallacy of composition, is where a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe a group or organization.

Such illogical generalizations are made all the time by propagandists and others as for example when Catholicism is blamed for the priests or monks who commit sexual offences.

In the case of the report under consideration:

(i) the ISD under the sub-heading *O9A-Affiliated Arrests*, list several individuals who have been convicted of crimes and then claim the O9A incited or encouraged such crimes, and also that some of these individuals possessed O9A literature or promoted the O9A, or were "closely associated with the O9A" or claimed to be "members" of the O9A but (i) do not define what "closely associated" or being a member means, (ii) do not provide any probative evidence for "membership", and (iii) fail to cite O9A primary sources which state that since the O9A is an esoteric philosophy with an associated praxis (the Seven Fold Way) it does not and cannot have any membership.

In addition, they ignore the thousands of individuals around the world who have been influenced by texts written Anton Long - the person the ISD claim developed the O9A system of teachings, training and initiations - who have not been convicted of such crimes and who would not countenance committing such crimes, just as a fanatic who blames Catholicism for the crimes of some priests or monks ignores the thousands around the world who would not countenance committing such crimes.

(ii) the ISD provide as a "Case Study" some individuals who used some Internet platform and a discussion group called "RapeWaffen" to spread their disgusting views and opinions, and claim it is "one of the most explicitly O9A-affiliated channels" and that it "demonstrates how extreme, violent and sexually sadistic O9A teachings have spread."

Yet they do not state the obvious fact that some individual or several individuals simply claimed they and their discussion group were associated with the O9A, just as the ISD: (a) do not provide citations for such "violent and sexually sadistic teachings" in the published freely available texts by Anton Long - who they claim developed the O9A system of teachings, training and initiations - since there are no such texts; (b) do not mention that in the well-reported case of Ethan Melzer where

> "Court papers reveal the individuals he was communicating with online weren't members of the Order of Nine Angles - or 09A - as he believed, but rather, government informants who helped build the case against him." {4}

with one of these informants being Joshua Sutter, who as admitted in Court by Special Agent Faye Stephan, was an FBI 'confidential source' (CS) and who:

> "at the direction of the FBI, used the Messaging Application to, among other things, exchange direct messages with Melzer, and participate in two group chats affiliated with the RapeWaffen Division Channel [and who] provided information and assistance to the FBI." {5}

Thus, the ISD claim that RapeWaffen is "one of the most explicitly O9A-affiliated channels" without mentioning that it was full of FBI 'confidential sources' and other government agents pretending to be O9A, {6} is pure propaganda.

§ The fallacy of Appeal To Authority, also known as the fallacy of Argument From Authority and by its Latin name argumentum ad verecundiam.

Rather than citing and providing details of published freely available texts by Anton Long - who they claim developed the O9A system of teachings, training and initiations - they cite what others have said or written about the O9A (opinion pieces), often in the process claiming that these others are "experts" or an authority on the O9A, or claim that because the author or author is/are academics they are a "reliable source" of information about the O9A.

Biased Sources

The pejorative nature of the ISD report is also evident in their Further Reading Recommendations regarding "O9A Background" and "O9A Teachings & Beliefs". For there are no references to primary O9A sources written by Anton Long even though the report previously stated that "Anton Long developed the system of teachings, training and initiations that now define the O9A," and even though the published writings of Anton Long between 1976 and 2012 are primary sources, the only primary sources, for the O9A. {7}

Instead of referencing such primary sources as an unbiased academic or scholar or fair-minded author would, three out of the five ISD references are to disproven allegations made by the antifascist Lowles, {8} another reference to an article by Ariel Koch who, ignoring such O9A material, quotes both Lowles and the politicized special interest group the Southern Poverty Law Center (SPLC), {9} with the remaining reference being to the personal opinion of Nicholas Goodrick-Clarke who, like Lowles and the SPLC and Koch, never bothered to reference published sources written by Anton Long. {1}

For no published sources written by Anton Long promote rape or paedophilia; or, as the ISD and others also claim, Social Darwinism. In fact,

i) Contrary to Establishment propaganda, Anton Long - and thus the O9A - stridently reject Social Darwinism:

> "The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]
>
> Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." {10}

ii) In a 1989 article titled *Satanism and Child Abuse*, Anton Long wrote that:

> "there is not, and cannot be, any such thing as "Satanic" child-abuse: there can be no child-hood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-
>
> understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a "mask" or a "role". Such people are not Satanists, but rather failures." {11}

iii) O9A texts explicitly state that rapists are suitable candidates for culling. {12}

iv) O9A texts explicitly reject the misogynistic patriarchal attitude of previous generations of men:

> "The [O9A] code of kindred honour embodies respect for women and gender equality and – as is evident from basic texts such as Naos – the O9A also embodies equality in regard to the sexual preference of individuals. Furthermore, the O9A has always emphasized that 'only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way.'
>
> That is, it is women who are the key to creating, opening – and keeping open – nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world, as elsewhere.
>
> Terran men in their majority seem to have a genetic predisposition to be arrogant, misogynist, competitive, and desirous of war and conflict. Until, that is, some are touched – perhaps transformed – via pathei-mathos: by grief, by personal suffering, by such personal loss of loved ones or comrades as – even if for only moments – place their own mortal lives into a supra-personal, sometimes even into an Aeonic, perspective.
>
> Yet each new generation of terran men begins anew. Self-assured, arrogant, misogynist, competitive, and desirous of war and conflict, as they so often in their majority are. To them, this new generation, the pathei-mathos – such stories – of their forefathers seem unreal; voices of a past generation to be perhaps condescendingly listened to but seldom if ever appreciated and almost always never to become a source of learning.

> Thus, given the dominant patriarchal ethos of past eras and of the current era, does the cycle of a lack of conscious, willed, evolution continue, and repeat itself, generation following terran generation. Which is where – for those who know – certain esoteric traditions come into play." The Anti-Patriarchal O9A Ethos. {13}

Conclusion

Despite being repeatedly and publicly challenged for the past four years to provide references to O9A sources written by Anton Long which support their allegations and dogma about the O9A, no journalist, no Establishment group or O9A critic has done so.

Instead of providing evidence, journalists, the mass media, and O9A critics were and are content to rely on well-financed, government supported, propaganda machines such as ISD, and what they believe is the gullibility of the masses who they also believe will rely on the fallacy of appeal to authority.

°°°°°°°

{1} *The Urban Tale Of Myatt And Long*, included (pp.192ff) in *Concerning David Myatt: Philosophy, Peregrinations, Allegations*, https://concerningmyatt.files.wordpress.com/2022/12/dm-compilation-dec22.pdf

{2}

<quote>

"A study of the O9A corpus from the 1970s to 2020 - for example from the pro-Sapphic novel Breaking The Silence Down [1] to the essay *The Anti-Patriarchal O9A Ethos* [2] - reveals the O9A attitude toward women, which is one of respect and equality. The O9A code of kindred honour embodies respect for women and gender equality [3] with the O9A having 'more female supporters than either the Church of Satan or the Temple of Set [and] more women with children.' [4]

Nowhere in the corpus of O9A texts written by Anton Long between the 1970s and 2012 does the O9A advocate rape.

Nowhere in the texts written by students of Anton Long - texts such as Seofonfeald Paeth [5] - is there any advocacy of either rape or misogyny. In fact, the O9A consider rapists as suitable candidates for culling [6]."

1. Available from https://web.archive.org/web/20201024085551/https://omega9alpha.wordpress.com/deofel-quartet/

2. *The Anti-Patriarchal O9A Ethos*, Appendix I, in https://archive.org/download/o9a-side-of-story/o9a-side-of-story.pdf

3. The O9A code is in Appendix II of https://archive.org/download/o9a-side-of-story/o9a-side-of-story.pdf

4. J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194-196.

5. The 300 page book The Seofonfeald Paeth is available at https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

6. https://web.archive.org/web/20210516053858/https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf

For an overview of culling refer to https://web.archive.org/web/20210516023445/https://omega9alpha.files.wordpress.com/2018/04/misinterpretation-o9a-v5.pdf

</quote>

Original source: *The Order of Nine Angles (O9A) Side Of The Story*, p.6, https://archive.org/download/o9a-side-of-story/o9a-side-of-story.pdf

{3}

> "Since our ethos is succinctly expressed by three terms - πάθει-μάθος, καλὸς-κἀγαθός, and kindred-honour - it should be obvious that the American agent-provocateur had acted and written and propagandized in contradiction to that ethos, especially as καλὸς-κἀγαθός enshrines noble personal behaviour and thus personal honour which thus precludes advocating and committing the aforementioned dishonourable deeds.
>
> That our ethos enshrines noble, cultured, personal behaviour should have been obvious to those incipiently of our kind given not only the clues scattered over decades among my writings and those of some others, but also by texts such as my *The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts*, my *Concerning Culling as Art* and my *The De-Evolutionary Nature of Might is Right*." Anton Long, 2021, *An Aristocratic Ethos*, https://gawathan.files.wordpress.com/2022/10/o9a-interview-2021a.pdf

On the matter of the O9A and honour, qv. *Tests, Logos, And The O9A Aural Code Of Honour*, https://archive.org/download/tests-o9a-code_202312/tests-o9a-code.pdf

The American agent-provocateur was Joshua Sutter who with money from the FBI created a fake O9A nexion, the so-called Tempel ov Blood, and Martinet Press, to distribute 'black propaganda' such as the book titled *Iron Gates*. See (i) https://nypost.com/2021/08/26/fbi-funded-neo-nazi-book-publisher-court-docs-reveal/ and (ii) https://www.jpost.com/diaspora/antisemitism/fbi-paid-over-100000-to-neo-nazi-for-insider-info-report-677938 and (iii) *Follow The Evidence*, https://archive.org/download/o9a-follow-the-evidence-v1/o9a-follow-the-evidence-v1.pdf

{4} https://web.archive.org/web/20220806043054/https://www.usnews.com/news/us/articles/2022-06-25/army-privates-plea-shelved-internet-fantasy-chat-defense

{5} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

The 'confidential informant' - Joshua Sutter - was paid US$78,133.20 plus expenses of $4,378.60 between February 7, 2018 and early 2020 indicating he was an agent provocateur working undercover for the FBI, as the transcript of his testimony for the prosecution at the trial of neo-nazi Kaleb Cole revealed:

> 19/20 Q You were present at a meeting on January 9, 2020, at the
>
> 19/21 home in Conroe, Texas, correct?
>
> 19/22 A Yes, sir.
>
> 19/23 Q And Mr. Cole and Mr. Denton were there, correct?
>
> 19/24 A That's correct.
>
> 19/25 Q You were there in an undercover capacity, correct?
>
> 20/1 A Correct.

https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

The Melzer case is discussed in detail in https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{6} Among those others who pretended to be O9A were agents employed by Britain's MI5. As noted in the Mail on Sunday, 2 January 2021, under the byline Undercover agents were ordered to infiltrate Order of Nine Angles movement,

> A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.
>
> Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://web.archive.org/web/20220925061209/https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

{7}

> "Crucial to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy [...] Other sources - O9A texts published between 1990 and 2012 - are therefore secondary and tertiary sources and represent the interpretations and opinions of others regarding Anton Long's philosophy and the Seven Fold Way that he devised. For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were written by Anton Long, whomsoever he was. Thus of all the texts in the three volumes of Hostia, published in 1992, only a few have the name Anton Long, or the initials AL, or the name Stephen Brown, attached to them, and it is an un-scholarly but common mistake to assume that uncredited texts - such as the one titled Conquer, Destroy, Create in volume II of Hostia - represent his, that is O9A, philosophy." *The Boundaries Of O9A Philosophy*, p.2-3, https://archive.org/download/o9a-boundaries-philosophy-v9/o9a-boundaries-philosophy-v9.pdf

The writings of Anton Long published between 1976 and 2012 include: (i) the typewritten MS Naos: A Practical Guide To Modern Magick; (ii) the two volumes of typewritten facsimile letters titled The Satanic Letters of Stephen Brown; (iii) the four novels of The Deofel Quartet: (a) Falcifer, (b) Temple of Satan, (c) The Giving, (d) The Greyling Owl; and (iv) the texts signed Anton Long in the two compilations The Definitive Guide To The Order of Nine Angles: Theory and Praxises (seventh edition) and the 2012 archive of the now defunct nineangles dot info website.

All these writings by Anton Long, which amount to thousands of pages, have been publicly and freely available since 2015 and are still available as of August 2022 in the following compilations:

° The website archive - *The Order of Nine Angles: Five-Dimensional Dark Sorcery* - at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

° Naos and The Deofel Quartet are included in The Definitive Guide, at https://archive.org/details/definitive-guide-to-the-order-of-nine-angles_202201

° The Satanic Letters at (i) https://archive.org/download/satanicletters-1/satanicletters-1.pdf and (ii) https://archive.org/download/satanicletters-2/satanicletters-2.pdf

{8} The article *Exposing Twelve Basic Errors: Fake News* published in February 2019, documents and disproves the allegations made about the O9A by Lowles in a 2019 report. https://web.archive.org/web/20190701152124/https://omega9alpha.wordpress.com/fake-news/

{9} Like the Anti-Defamation League, the SPLC claim that Jewish values inform not only their work but also the change they seek in the world.

{10} *The De-Evolutionary Nature of Might is Right*, included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9_202112/classic-o9a-texts-9.pdf

{11} The article was published in #9, November 1991, of *The Watcher* LHP zine, New Zealand. It was also mentioned on page 125 of the book *Nation and Race: The Developing Euro-American Racist Subculture*, edited by Jeffrey Kaplan, Tore Bjørgo, published by Northeastern University Press in 1998.

It was included (p.62-3) in *Discovering Nexion Zero: The Occult Phantom Menace*, https://archive.org/download/discovering-nexion-zero/discovering-nexion-zero-v5.pdf

{12} https://web.archive.org/web/20210516053858/https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf

The text describes a real-life case as an example.

{13} *The Anti-Patriarchal O9A Ethos,* written in 2017, is included in Appendix I of *The Order of Nine Angles (O9A) Side Of The Story*, https://archive.org/download/o9a-side-of-story/o9a-side-of-story.pdf

---

Chapter Four

The Counter Extremism Project

The 11-page Counter Extremism Project (CEP) item about the O9A/ONA is included in the 'European Ethno-Nationalist and White Supremacy Groups' section and the opening is indicative of the whole item given the type of citations and the many lack of citations. For what is indicated by the type of citations, and the lack of citations for certain statements, is its propagandistic and deceptive nature: giving the appearance of having been well-researched and truthful when it most certainly is not.

For instance, in the opening the anonymous author claims that the O9A

> "reveres Adolf Hitler and imbues Nazi symbology with mystical meaning. ONA heralds Nazi Germany as the pinnacle of societal development and deifies Adolf Hitler."

As a citation for this claim the CEP author gives a 2020 article by journalist Daniel De Simone - friend and confident of Nick Lowles of the antifascist HnH group - who blandly states that "the group lionises the Nazi era... [its] aim being a new imperial civilization based a cruel mixture of Social Darwinism, Satanism, and Fascism."

Daniel De Simone, like all journalists when writing about the O9A, does not quote from or reference primary O9A sources {1} for either his claim that the O9A lionises the Nazi era or for his claim that it is 'social darwinist'. {2} Neither does he claim as the CEP author does that the O9A "imbues Nazi symbology with mystical meaning" or that it "heralds Nazi Germany as the pinnacle of societal development and deifies Adolf Hitler."

Thus the CEP citation is not only to an opinion-piece - note the use of the weasel-term "cruel mixture" by the journalist - but also a citation which is irrelevant to those claims about the O9A made by CEP.

Another irrelevant citation by the anonymous author of the CEP item is the claim that "David Myatt, a.k.a. Anton Long and Abdul-Aziz ibn Myatt, is the founder of ONA."

For the two-part citation is to (i) a 2017 item which is not only an opinion-piece but does not mention Myatt, and (ii) to an item by the partisan Anti-Defamation League - whose "Jewish values inform their work and the change they seek in the world" - an updated version of which item merely states, without citing any primary sources, that the "Order of Nine Angles, commonly abbreviated as ONA or O9A, [is] steeped in neo-Nazi themes that praise Adolf Hitler, promote Holocaust denial and identify Jews as the enemy. The Order of Nine Angles' spiritual leader, Anton Long (which may be a pseudonym for David Myatt), is a notorious British neo-Nazi leader with a violent criminal history."

Also typical of the lack of citations in the CEP item are statements about Myatt such as

> (i) "ONA founder Myatt wrote the book *Hostia: Secret Teachings of the Order of Nine Angles*, which details ONA's beliefs," and
> (ii) "ONA members, including founder David Myatt, have written numerous books and articles about ONA's beliefs."

° In regard to Hostia, a detailed account of authorship is provided in *Hostia: History, Authorship, And The O9A* which is included as Appendix II. None of the items in *Hostia* are attributed to Myatt.

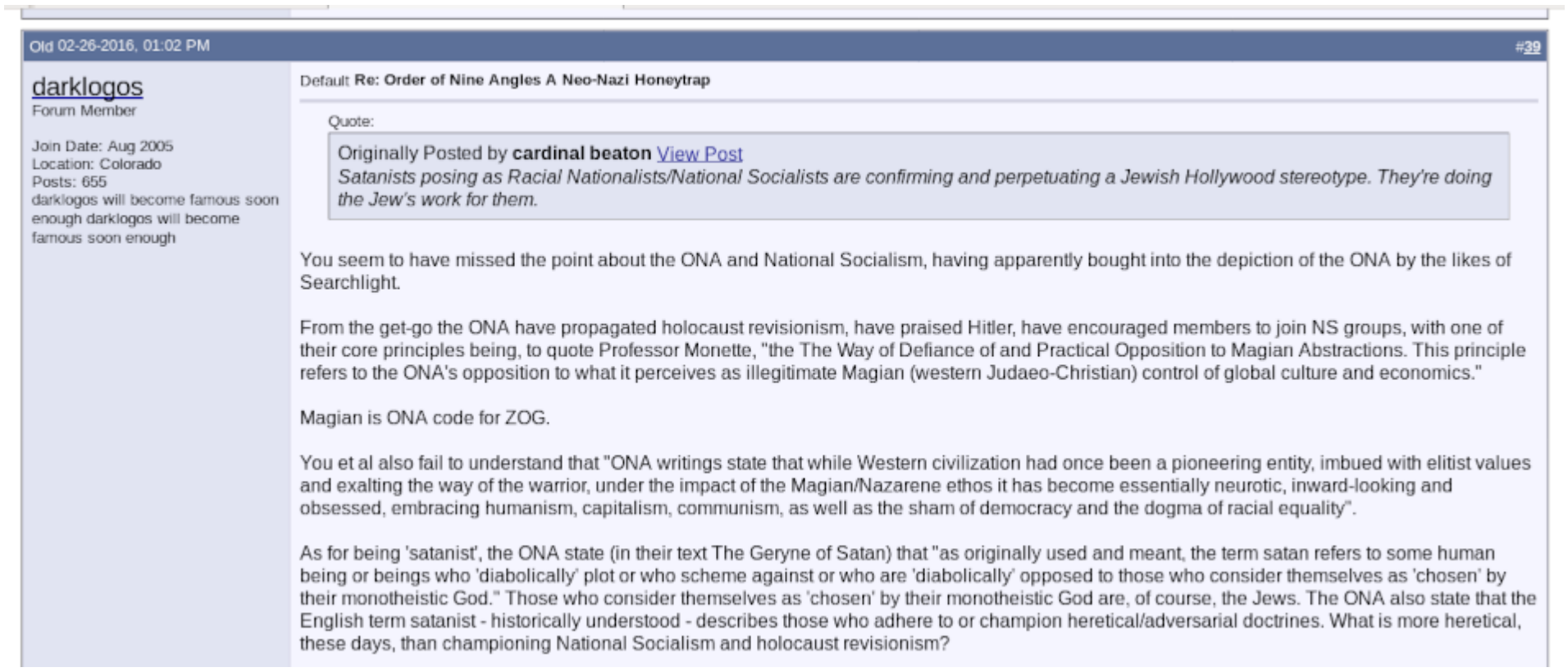
° In regard to the claim Myatt wrote books and articles about ONA's beliefs", not one of the thousands of O9A texts published between 1976 and 2012 have Myatt's name attached to them.

Such unproven claims about Myatt have become Establishment tropes - clichés - invariably repeated whenever journalists or the mainstream Media write about the O9A.

Another such trope is used by the anonymous author of CEP, attributing to Myatt something from 2005:

> “From the get-go the ONA have propagated holocaust revisionism, have praised Hitler, have encouraged members to join NS groups..."

However, the CEP citation is not to the original but to an opinion-piece by antifascist Lowles in the New Statesman (London), in March 4, 2020. Lowles not only gets the date wrong - it was 2016 not 2005 - but the text was not even written by Myatt {3} as the following screenshot reveals:



Old 02-26-2016, 01:02 PM #39

darklogos
Forum Member

Join Date: Aug 2005
Location: Colorado
Posts: 655
darklogos will become famous soon enough darklogos will become famous soon enough

Default **Re: Order of Nine Angles A Neo-Nazi Honeytrap**

Quote:

Originally Posted by **cardinal beaton** View Post
Satanists posing as Racial Nationalists/National Socialists are confirming and perpetuating a Jewish Hollywood stereotype. They're doing the Jew's work for them.

You seem to have missed the point about the ONA and National Socialism, having apparently bought into the depiction of the ONA by the likes of Searchlight.

From the get-go the ONA have propagated holocaust revisionism, have praised Hitler, have encouraged members to join NS groups, with one of their core principles being, to quote Professor Monette, "the The Way of Defiance of and Practical Opposition to Magian Abstractions. This principle refers to the ONA's opposition to what it perceives as illegitimate Magian (western Judaeo-Christian) control of global culture and economics."

Magian is ONA code for ZOG.

You et al also fail to understand that "ONA writings state that while Western civilization had once been a pioneering entity, imbued with elitist values and exalting the way of the warrior, under the impact of the Magian/Nazarene ethos it has become essentially neurotic, inward-looking and obsessed, embracing humanism, capitalism, communism, as well as the sham of democracy and the dogma of racial equality".

As for being 'satanist', the ONA state (in their text The Geryne of Satan) that "as originally used and meant, the term satan refers to some human being or beings who 'diabolically' plot or who scheme against or who are 'diabolically' opposed to those who consider themselves as 'chosen' by their monotheistic God." Those who consider themselves as 'chosen' by their monotheistic God are, of course, the Jews. The ONA also state that the English term satanist - historically understood - describes those who adhere to or champion heretical/adversarial doctrines. What is more heretical, these days, than championing National Socialism and holocaust revisionism?

https://www.stormfront.org/forum/t872799-4/?postcount=39#post13328136
https://web.archive.org/web/20181218055626/https://www.stormfront.org/forum/t872799-4/

Such citation of opinion-pieces by journalists and others - instead of citing primary O9A sources - runs through the entire CEP item which thus provides the reader with a view of the O9A based on "what others say and believe about it" as in the malicious CEP claim that "among the activities ONA promotes are pedophilia and sexual crimes, which the group views as methods of undermining society" for which the only citation is the aforementioned 2020 opinion-piece by journalist Daniel De Simone who actually wrote:

> "The Sonnenkrieg Division, with its glorification of sexual violence, highlights another disturbing theme relating to the ONA - sexual offending as a way of undermining social norms."

and who, like the anonymous CEP author, did not provide any evidence from primary O9A sources which supported his claim. In fact, since such claims were first made in 2018, based on 'black propaganda' published by FBI informant Sutter, no one has provided any evidence from primary O9A sources to support such claims.

But perhaps the most malicious and most indicative claim made by the anonymous author of the CEP item is:

> "One piece of propaganda the group produced is called The Rape Anthology, a collection of ONA writings praising Hitler, Satan, and rape, while employing Islamic terminology and demonizing Jews and minorities."

The reference is to a disgusting, rambling, 267 page, internet book published in 2019 which fraudulently uses the name Chaos Press and which book was written by Sutter as part of his FBI funded 'black propaganda' campaign directed at the O9A and which 'black propaganda' included the equally disgusting book Iron Gates.

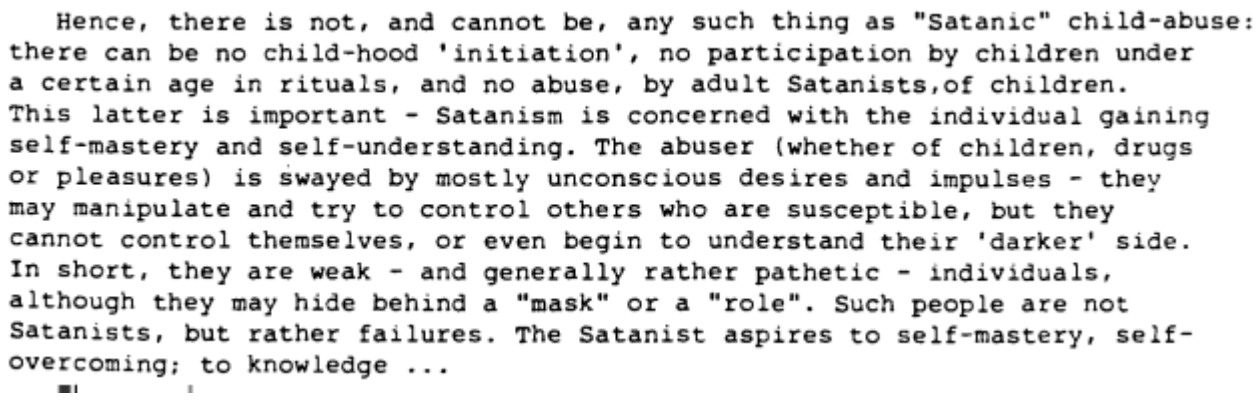
The writing, the publication, the distribution, and the hyping of such repulsive books among members of AtomWaffen, by Sutter should have made him a prime candidate for culling according to the O9A's own guidelines. Guidelines described in O9A texts such as *Concerning Culling as Art* (2011) and *Culling And The Code of Kindred Honour* (2015) and especially evident in the character and activities of Mallam, and his demise, in the 1990 novel The Giving written by Anton Long {5} which forms part of the O9A Deofel Quintet whose novels individually and together are an eloquent riposte to the lies, the false claims, spread about the O9A.

What is thus behind the appearance, the illusion, of the CEP item having been well-researched and truthful is revealed: it is propaganda, designed to be deceptive. A deception most evident in the fact that hidden among the irrelevant citations and the scores of citations to third-party opinion-pieces by journalists and others, are malicious statements with no citations as well as 'black propaganda'.

For out of over four dozen citations in the eleven pages, many are irrelevant, with the majority to third-party opinion

pieces by journalists and others, not one of which reference primary O9A sources.

Primary O9A sources such as a 1989 article by Anton Long titled *Satanism and Child-Abuse* published in 1989, {6} from which this is an extract:



Hence, there is not, and cannot be, any such thing as "Satanic" child-abuse: there can be no child-hood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists,of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a "mask" or a "role". Such people are not Satanists, but rather failures. The Satanist aspires to self-mastery, self-overcoming; to knowledge ...

Instead, the citations reference other opinion pieces, with a few referencing the claims of Establishment officials - such as items about the 2020 indictment of Ethan Melzer - which claims remain unproven because untested in a Court of Law since Melzer pleaded guilty to three charges as part of a plea-bargain. {7}

As part of the deception the anonymous author of the CEP item included a few citations to O9A material on what he/she/they falsely claimed was an "official" O9A website, the long-defunct 'lapisphilosophicus' blog. {8}

However, if rationally studied in detail that blog does not provide any evidence whatsoever for the many claims about the O9A made by the anonymous author of the CEP item. Claims such as that the O9A "heralds Nazi Germany as the pinnacle of societal development and deifies Adolf Hitler" or that the O9A is misogynistic and advocates rape.

Indeed, the blog includes the complete and apolitical O9A Deofel Quartet and the Sapphic novel *Breaking The Silence Down* which are and have been for decades an eloquent and rational response to the lies, the false claims, spread about the O9A by its vociferous ideologically driven critics and by its Establishment opponents. {9}

°°°°°°°

{1} Primary sources and primary O9A sources are described in *O9A: The Importance Of Primary Sources*, https://archive.org/download/sources-overview/sources-overview.pdf

{2} The Establishment claim that the O9A is 'social darwinist' is easily debunked by reference to the writings of Anton Long, as in this quotation from 2011:

> "The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]
>
> Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." The De-Evolutionary Nature of Might is Right, included in Nine Classic O9A Texts, https://archive.org/download/classic-o9a-texts-9_202112/classic-o9a-texts-9.pdf

{3} In a 2019 report Lowles claimed without providing any evidence whatsoever that Myatt was 'Dark Logos' and which false claim was easily debunked by a reading of previous posts by 'Dark Logos'. The perfidy of Lowles, and his many lies about Myatt, are described in *Modern Tale Of An Antifascist Propagandist*, https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf

{4} The fallacy of illicit transference, also known as the Fallacy of Composition, is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

{5} The novel The Giving is available at https://web.archive.org/web/20201024085551/https://omega9alpha.files.wordpress.com/2013/12/the_giving-v1-1.pdf

In the same novel (pp.24ff) Thorold as a test of his character is left alone to watch a disturbing, 'perverted', film. In the morning the woman who had given him the film asked:

> "Your verdict? I presume you have come to some conclusions."
>
> To which Thorold replied: "Are you – " he began, hesitant.

"Am I involved, you mean?"

"Yes."

"What do you feel – sense about me?"

"You really want to know?"

"Of course."

[...]

He shook his head. "I sense you could not be involved in something like that."

"And?"

"Which leaves the question – why show me the film [and] it occurred to me that you might be testing me."

{6} It was published in #9, November 1991, of *The Watcher* LHP zine, New Zealand, and was mentioned on page 125 of the book *Nation and Race: The Developing Euro-American Racist Subculture*, edited by Jeffrey Kaplan, Tore Bjørgo, published by Northeastern University Press in 1998: "On the ONA's prohibition on the use of children in sacrifice and other rituals [see] Anton Long, Satanism and child abuse."

{7} Refer to *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{8} https://lapisphilosophicus.wordpress.com/

{9} Regarding The Deofel Quintet refer to https://gawathan.wordpress.com/the-o9a-deofel-archive/

Appendix I

The O9A, Plato, National Socialism, And Nihilism

It is obvious to those who have studied the O9A corpus from the 1970s to the 2019, 300 page, trilogy titled *The Seofonfeald Paeth*, {1} that the O9A considers National Socialism – both as a political ideology and in practice – to be a useful tool, a means, to be used, via an Insight Role, {2} by individuals who associate themselves with the O9A movement.

A tool, a dialectical means, whereby they (i) can in however small a way disrupt the status quo and possibly persuade others to do the same, and (ii) can personally learn from the experience of being a practical, a real-life, modern day heretic, since according to the status quo – that is, according to all current Western governments and educational institutions – National Socialism is the epitome of evil with the myth of the "holocaust" a sacred dogma which should not be challenged, often, in some Western lands, on pain of imprisonment.

As mentioned in the text *The Alleged National Socialism Of The O9A*, the O9A thus consider National Socialism, and all ideologies be they political or religious, as an idea, or ideal, ἰδέᾳ/εἶδος, with Plato's ἰδέᾳ/εἶδος understood – via Aristotle {3} and others – not as Plato himself believed as an 'abstract' (true, ideal) essence or type of being which is independent of us {4} – but as a posited causal abstraction {5} by someone or by some others. That is, the O9A conceive of National Socialism, and all ideologies be they political or religious, not as an "essence" and not as something "true" or essential or necessary, but as a fallible human abstraction, a technique or tool, a φαντασία, {6} and one which can be usefully used by individuals just as the O9A itself is or can be a φαντασία to be used to achieve a personal and esoteric pathei mathos. {7}

That this O9A view is an expression, a manifestation, a presencing, of nihilism {8} has so far only been understood by a select few is, for the sagacious, the Occult cognoscenti, comment enough on our modern Western societies and their peoples, and comment enough on how the O9A is mis-perceived, especially by those mundanes who call it "neo-nazi" and campaign against it and who demand it be made illegal as a so-called "terrorist" organization.

Meanwhile, our antinomian and sinister-numinous dialectic, our presencing of a type of traditional Satanism {9} – and our Satanic mirth – continues.

TWS Nexion
Oxonia
April 2020 ev
v. 1.05

{1} *The Seofonfeald Paeth* is available at https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

{2} See the text *Insight Rôles, The Seven Fold Way, And The O9A: The Historical And Esoteric Context*, included in *The Seofonfeald Paeth*, op. cit.

{3} (i) Metaphysics, Book 1, 987β, (ii) Metaphysics, Book 5, 1015α

{4} (i) μήτε ἑκάστῳ ἰδίᾳ ἕκαστον τῶν ὄντων ἐστίν δῆλον δὴ ὅτι αὐτὰ αὐτῶν οὐσίαν ἔχοντά τινα βέβαιόν ἐστι τὰ πράγματα, Kratylus 386d-386e, and (ii) which πρῶτον μὲν ἀεὶ ὂν καὶ οὔτε γιγνόμενον οὔτε ἀπολλύμενον, οὔτε αὐξανόμενον οὔτε φθίνον, Symposium 210e – 211a

{5} The O9A make an ontological distinction between causal and acausal being. A causal abstraction is defined by the O9A as

> "the manufacture, and use of, some idea, ideal, 'image' or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction. Abstractions hide the true nature of Reality – which is both causal and acausal, and which true nature can be apprehended and understood by means of The Dark Arts, and thus by following the Occult way from Initiate, to Adept, and beyond. According to the O9A, the so-called Occult Arts – and especially the so-called Satanism – of others are manifestations of causal abstractions, lacking as they do the learning of the skills of Dark-Empathy, Acausal-Thinking, and Sinister Sorcery, and thus lacking as they do the ability to develope our latent human faculties and our latent sinister character." *Glossary of O9A Terms*, included in *The Seofonfeald Paeth*, op.cit.

{6} φαντασία, that is, a making visible (of some-thing). A phrenic image, an imagining; a phrenic apprehension of an object of perception; an ingenious invention or design; a visionary notion, a fantasy.

{7} qv. *Notes On The Esoteric Learning Presenced Through Pathei-Mathos*, included in *The Seofonfeald Paeth*, op. cit.

{8} A useful, working, definition of nihilism is "rejection of prevailing religious beliefs, moral principles, and laws, together with a practical hostility toward accepted beliefs and/or established institutions."

{9} https://web.archive.org/web/20201114152132/https://wyrdsister.wordpress.com/2018/07/29/traditional-and-modern-the-two-types-of-satanism/

See also *The European Satanism Of The O9A*, https://web.archive.org/web/20201020094112/https://wyrdsister.wordpress.com/2018/05/01/the-european-satanism-of-the-o9a/

°°°

Original Source:

The Order Of Nine Angles: Beyond Nihilism And Anarchism, https://web.archive.org/web/20210111165605/https://omega9alpha.files.wordpress.com/2020/04/o9a-nihilism-anarchy.pdf

---

Appendix II

Hostia: History, Authorship, And The O9A

Versions

Hostia - from the Latin for 'sacrifice/victim' {1} - was the title of a three volume collection of facsimile copies of typewritten manuscripts (MSS) - many with hand-drawn illustrations and sigils - initially published in 1992 in spiral bound card covered format by Thormynd Press in limited editions of 63 per volume. The original typewritten MSS themselves were circulated in the 1980s and early 1990s by supporters of the Order of Nine Angles (O9A, ONA) with the Hostia collection subsequently sent by post (snail-mail) to individuals who had expressed an interest in the O9A. A copy of the first volume of this Thormynd edition is in the British Library - General Reference Collection RG.2021.b.17 - and was listed in the printed version of the British National Bibliography, BNB GB9475565.

The collection gave no overall author, with title page of volume one stating "Copyright 1992 eh Anton Long & Order of Nine Angles" and that of volume two "Copyright 1992 eh O.N.A. All Rights Reserved" and volume three "Copyright 1992 eh ONA All Rights Reserved". The Introduction to volume one states that the included texts were "esoteric manuscripts circulated among members of the ONA" {1} with volume two stating it contains 'restricted' esoteric manuscripts, and volume three having no Introduction. Many of the articles are anonymous while others are attributed to the "ONA" with it being obvious that several different typewriters have been used.

In the aughts, the three volumes were digitally scanned and issued as separate pdf files by two individuals, with one set of files scanned in May 2008 using iText by lowagie dot com (r1.02b;p128) software and the other scanned between 2007-2008 using Adobe Acrobat 8.11 Paper Capture Plug-in. However, these digital versions, especially volume one, contained additions and also redactions by an unskilled hand particularly in respect of authors. Given such redactions and additions - which additions include an unreadable table of contents in volume one and a typewritten index in volume two using a typewriter not used in any of the other Hostia texts - these digital versions are not primary sources in respect of the contents, with the only currently publicly available primary source of Hostia the published copy of volume one of the Thormynd edition in the British Library.

In 2013, an American self-declared supporter of the O9A using the pseudonym Chretien Sauvage self-published a printed, formatted and edited version of all three volumes:

Hostia: Secret Teachings of the Ona

Anton Long, Chretien Sauvage

Createspace Independent Pub, Oct 31, 2013 - Religion - 376 pages

★★★★★

0 Reviews

The present work contains esoteric manuscripts circulated among members of the ONA. HOSTIA contains further details of the sinister tradition of that Order and compliment the information about it already available in the books 'Naos', 'The Black Book of Satan' and 'The Deofel Quartet' as well as that published in the journal 'Fenrir'. The aim of publishing these MSS is to make the rituals and methods of this sinister tradition available to all those who might be interested. Such publication, as will be evident, enables individual potential to be fulfilled, aiding the emergence of a new Aeon.This edition contains the contents of HOSTIA vols. I-III.

The pseudonym belonged to Chloe of the California based WSA352 group {2} and the published book and the accompanying blurb misleadingly gave the author of the whole book as 'Anton Long' whereas the original 1992 version did not. Thus the authorship of specific texts, when provided in the 1992 version, was not given in this 2013 version.

In addition, while reproducing images from the digital versions, the printed text of the 2013 book, unlike the original MSS as published in 1992, was formatted:

Hence, there is not, and cannot be, any such thing as "Satanic" child-abuse: there can be no child-hood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a "mask" or a "role". Such people are not Satanists, but rather failures. The Satanist aspires to self-mastery, self overcoming; to knowledge ...

Extract from typewritten manuscript of Hostia:

Hence, there is not, and cannot be, any such thing as "Satanic" child-abuse: there can be no child-hood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists,of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a "mask" or a "role". Such people are not Satanists, but rather failures. The Satanist aspires to self-mastery, self-overcoming; to knowledge ...

This typesetting for the printed book resulted in the printed book having various typos, with the printed edition remaining available via Amazon and other outlets until 2017. In 2019 another version was anonymously self-published using formatted texts and again misleadingly attributed the book and thus all of the texts to 'Anton Long'.

Authorship And Redactions

While some of the anonymous texts in the digital versions of the three volumes of Hostia are easily identifiable as being by Anton Long since the texts occur with that name attached in one or in both of the two standard compilations of O9A texts published before 2015 {3} many are not identifiable, with several, such as the one titled *Selling Water By The River* in volume one of Hostia {4} not included in, although referenced by, one of them, while the text in Hostia volume one titled *Ritual Magick - Dure and Sedue Sorcery* whose author is redacted is included in *The Definitive Guide* under the title *Ritual Magick - An Introduction to Dure and Sedue Ceremonial Sorcery* and clearly signed 'Anton Long'.

Another example is the text *The Hard Reality of Satanism* in both volume one and volume two of Hostia which is attributed to "ONA" while in *Knowing, Information, and The Discovery of Wisdom* included in the 2012 nineangles website archive {3, ii} Anton Long prefaces a quotation from it with "As I wrote over twenty years ago" thus signifying his authorship of *The Hard Reality of Satanism*.

Of particular interest is the article The Septenary Star Game in volume one of Hostia (pp.87ff of the digital version) which is clearly a version of *The Star Game* typewritten article from Naos - included in the Definite Guide compilation, pp.552ff - with a note on p.88 of the Hostia text stating "The Star Game is copyright [redacted] 1976" with the badly redacted text replaced with a scrawled "ONA". In contrast, in Naos the text titled *The Advanced Star Game* - pp.645-647 of the Definitive Guide - clearly states "copyright D. Myatt 1976 ev". Two further redactions in Hostia in relation to the Star Game occur: (i) on the margin of p.91 of the digital version: "copyright [redacted] 1978" with the badly redacted text replaced with a scrawled "ONA", and (ii) on p. 94 of the digital version: "copyright 1978 ev [redacted]" with the badly redacted text again replaced by "ONA".

Since the *Naos* compilation of facsimile texts predates the compilation and distribution of the three volumes of Hostia by several years, 1989 as opposed to 1992, and was compiled by 'Christos Beest', a student of Anton Long who

distributed them from an address in Wales, and since a loose-leaf rare print version of *Naos* was produced in 1990 by Coxland Press a copy of which is in the British Library - General Reference Collection RG.2021.a.13, BNB GB9328754 - and which contains no redactions, it is reasonable to assume that the many redactions in the digital versions of Hostia were by some other hand and unnecessary.

in relation to The Star Game texts, the ones in Naos acknowledge the connection to Myatt with Myatt himself writing that: "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game." {5}

In relation to texts in the digital version of volume one of Hostia such as the one titled *Acausal Existence - The Secret Revealed* where author is unnecessarily redacted, it was available years before on the Internet and clearly attributed to "Anton Long ONA 1991". {6}

Another unnecessary redaction in that volume is *Satanism and Child-Abuse* with the original 1989 manuscript signed Anton Long, published in #9, November 1991, of *The Watcher* LHP zine, New Zealand, and also mentioned on page 125 of the book *Nation and Race: The Developing Euro-American Racist Subculture*, edited by Jeffrey Kaplan, Tore Bjørgo, published by Northeastern University Press in 1998: "On the ONA's prohibition on the use of children in sacrifice and other rituals [see] Anton Long, Satanism and child abuse."

Yet another unnecessary redaction in that volume is *Manipulation I - Sinister Themes* whose author is redacted, although the text was available years before on the Internet and attributed to the "Order of Nine Angles". {7}

Assumptions And Allegations

Among the assumptions made about Hostia are that all the texts in the three volumes were written by Anton Long, and that the printed versions issued since 2013 were authorized by Anton Long and/or by the O9A. Among the allegations made are that the texts present an accurate view of O9A beliefs and practices.

There are basically two explanations why it is not surprising that many if not most readers of the compilation *Hostia* have made and still make such unwarranted assumptions and allegations about the O9A and about authorship.

The first explanation is that whatever the cause they accepted without question that, as with the earlier 2012 self-published book titled The Sinister Tradition, {8} the texts within were, as claimed by the anonymous publisher, by Anton Long and/or that it was as with that 2012 book "an authorized edition".

The second explanation is that even before reading Hostia they whatever the cause had a preconceived opinion about the O9A involving an unreasoned dislike of or hostility to the O9A and thus sought to find within the book proof in support of that preconceived opinion.

In both instances if they bothered to do even some minimal research into the O9A using O9A primary sources - almost all of which by 2012 were freely available via the medium of the Internet {9} - they would have discovered that:

§ There are not now and never had been and never can be any 'members' of a group or organizations termed 'the Order of Nine Angles', the O9A, and the ONA, because the O9A is an esoteric philosophy, an Occult tradition, not a group or organization with members or a hierarchy. For the O9A is the esoteric philosophy, the Occult tradition, developed by Anton Long between 1976 and 2012, the year he retired having fully developed and explicated that tradition. Since then this tradition has morphed to become a subculture with its own lifestyles. {10}

In regard to this Occult tradition, the published writings of Anton Long - those appended with his name and written between 1976 and 2012 - are the only primary sources, which writings begin with his 1976 novel Falcifer and end with his two last 'alchemical' writings. {11}

Thus, since many of the writings in Hostia are anonymous - not by Anton Long - it does not present an accurate view of O9A beliefs and practices containing as it does the views and interpretations of others regarding Anton Long's Occult philosophy/tradition.

In regard to O9A "members", Anton Long in one of his 'Satanic Letters', published by Thormynd Press in 1992 at the same time as Hostia, wrote in a letter to 'Kimberly' dated 25th September 1992 eh,

> "Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." {12}

Thus, his use of the term was specific, related to individuals and the personal challenges and tasks codified in the Seven Fold Way, which Way manifests in a practical manner the Occult tradition that is the O9A. {13}

§ Since the O9A is an esoteric philosophy/tradition/subculture there is not, never had been and never can be any 'official' or 'authorized' O9A anything - be it a book, a nexion, an official, a leader, or some title such as or a person who is the 'outer representative' of the O9A. {14}

Even when Anton Long revised and re-issued some of his texts - such as the novels of The Deofel Quartet - he never used the word 'authorized' but simple phrases such as "Re-issued and corrected [v 1.03]: Anton Long, 119 Year of Fayen" as was the case with his Quartet.

Conclusion

Despite what many people over the years have claimed and believed about Hostia whether (a) in its digital format

(three pdf documents) containing facsimiles of typewritten texts many of which are by anonymous authors, some of which are by Anton Long, and some of which have the name of the author redacted, or (b) in its later self-published format as a printed book:

> (i) Hostia was not authored by Anton Long;
>
> (ii) Hostia was not 'authorized' by either Anton Long or by the Order of Nine Angles/O9A/ONA;
>
> (iii) Hostia is not representative of "the esoteric philosophy of Anton Long", aka the Order of Nine Angles, which philosophy is only represented in its original form in the writings published under the name of Anton Long between 1976 and 2012;
>
> (iv) Hostia is not representative of the O9A subculture which developed from that philosophy; (v) the primary source for the contents of Hostia are the three un-redacted printed and spiral bound versions of which 63 copies were published in 1992 with only a single copy of volume one currently publicly available at General Reference Collection RG.2021.b.17 in the British Library in London.

Morena Kapiris
July 2022 ev
Moon in ♈
v. 1.07

°°°

URL's valid as of July 2022

{1} For context in using the word Hostia for a compilation of antinomian, Left Hand Path, texts, qv. Cicero, Pro A. Cluento Oratio, 68, 194:

> nunc vero quid agat, quid moliatur, quid denique cotidie cogitet quem ignorare nostrum putat? quos appellarit, quibus pecuniam promiserit, quorum fidem pretio labefactare conata sit tenemus. quin etiam nocturna sacrificia quae putat occultiora esse sceleratasque eius preces et nefaria vota cognovimus; quibus illa etiam deos immortalis de suo scelere testatur neque intellegit pietate et religione et iustis precibus deorum mentis, non contaminata superstitione neque ad scelus perficiendum caesis hostiis posse placari. cuius ego furorem atque crudelitatem deos immortalis a suis aris atque templis aspernatos esse confido.

{2} Since Chloe et al are often cited as being 'members' of the O9A and as being involved with or leading a so-called 'official' O9A nexion/cell/chapter/Temple, the following facts, explained in detail in the following *Assumptions And False Allegations* section of this article, should be considered: (i) There are not now and never have been and cannot be any 'members' of a group or organizations termed 'the Order of Nine Angles', the O9A, and the ONA; and (ii) there is not now and never been and cannot be any 'official' or 'authorized' O9A anything - be it a book, a nexion, or an official.

{3} The two standard reference collections of O9A texts are:

> i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition) published in 2015, available at:
>
> https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nineangles.pdf
>
> ii) The 2012 archive of the now defunct nineangles dot info website at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{4} The title is taken from a 1970s book about Zen Buddhism.

{5} https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf

{6} An archive of the URL from 2005 which links to the page is available at https://web.archive.org/web/20051230095024/http://camlad9.tripod.com/articles1.html with the page itself archived at https://web.archive.org/web/20070120051538/http://camlad9.tripod.com/acausal2.html

{7} An archive of the URL from 2005 which links to the page is available at https://web.archive.org/web/20051230095024/http://camlad9.tripod.com/articles1.html with the page itself archived at https://web.archive.org/web/20080913161337/http://camlad9.tripod.com/manipulation1.html

{8} The 2013 edition of the book was, as the infographic showed, available via the Amazon e-commerce site.

{9} The Internet resource prior to 2013 which included O9A primary sources is the now defunct nineangles dot info site, a complete archive of which is available at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

The two resources after 2013 are:

> (i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition) published in 2015 and available at

https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

(ii) the now defunct omega9angles weblog, partially archived at: https://web.archive.org/web/20210215070358/http://www.omega9alpha.wordpress.com/

{10} O9A philosophy is described in *The Boundaries Of O9A Philosophy*, https://web.archive.org/web/20220428144722/https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf

O9A subculture is described in the 1520 page compilation *Order Of Nine Angles Subculture: A Complete Guide*, available at https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{11} Falcifer is included (pp.843ff) in The Definitive Guide, qv. According to O9A mythology the novel is a much embellished account of a pre-O9A traditional Satanic group.

Anton Long's two last writings are available at https://archive.org/download/esoterikos-the-enigmatic-truth/esoterikos-the-enigmatic-truth.pdf

{12} A facsimile of the typewritten letter is included in volume II of The Satanic Letters of Stephen Brown, available from https://archive.org/download/satanicletters-2/satanicletters-2.pdf

{13} A good overview of the question of membership is provided in the article *The Occult Phantom Menace: Or, The Sinister Tradition In The Real World*, included in https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf

{14} In regard to an O9A 'outer representative' it was a ploy, a jape, as Anton Long explained in 2011:

> "An interesting and instructive example of our Labyrinthos Mythologicus is the so-called 'outer representative'. This was just a minor ploy among the many minor and major ploys and tests used during Phase II, and thus was part of the 'sinister game' we have played for several decades. The ploy was for a candidate or an initiate to openly disseminate ONA material, and possibly give interviews about the O9A to the Media, under the guise of having been given some sort of 'authority' to do so even though such an authority – and the necessary hierarchy to gift such authority – was in fact a contradiction of our raison d'être; a fact we of course expected those incipiently of our kind to know or sense.
>
> This ploy, this jape, in its primal form, was first used on one promising candidate (Martin S) during the late 1980s who met with 'Stephen Brown' on the Long Mynd in Shropshire, the candidate in question being then associated with the Temple of Set.
>
> Indeed, Martin S was mentioned by name in a letter which a certain Mr Austen wrote to 'Stephen Brown' some years later (the surname of the person was redacted by us when Austen's letter was published, in 1992, in volume 2 of The Satanic Letters together with an interesting reply from Stephen Brown).
>
> In the case of 'Martin' he was initially offered the editorship of the then already established Fenrir journal, a few years before CB became editor. Such editorship would be not only a test for him – a test of his character, loyalty, commitment, knowledge, and so on – but also possibly a valuable learning experience along the sinister path. Just as the editorship of Fenrir – and the role-play of being 'outer representative – was for CB who, to his credit, saw through the ruse and instead used the ploy as an extended Insight Role in the process Satanically confusing and satisfyingly deceiving several people including journalists and self-professed (non-ONA) Satanists.
>
> Later on, CB for the same nefarious reasons relating to testing offered (at my suggestion) the non-existent rôle of 'outer representative' to Thornian, who by means of such role-play did some worthwhile work propagating the O9A and its mythos and possibly learned some valuable personal lessons in the process."
> Anton Long, *Those Who Are Our Kind*, included in https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf

This item is in the Public Domain

Allegations And A Modern Myth

§ Part One: The Center on Terrorism, Extremism, and Counterterrorism.
§ Part Two: The Combating Terrorism Center.
§ Appendix: Esoteric Questions Regarding the O9A.
§ References.

°°° °°° °°°

Part One

In 2023 the 'Center on Terrorism, Extremism, and Counterterrorism' published an article titled *Dangerous Organizations and Bad Actors: Order of Nine Angles*. In their Introduction, the anonymous author(s) wrote that "the Order of Nine Angles (O9A) predominantly serves as an accelerationist radicalization to violence pathway premised on occult practices," thus indicating their lack of research using primary sources {1} and which sources, as explained in texts such as *Myth Of The Great Replacement And The Quest For Lapis Philosophicus* {2} and *The O9A, Accelerationism, Replacement, Asabiyyah, And The Aeonic Perspective*, {3} reveal the opposite.

This error is repeated in their Conclusion: that "the Order of Nine Angles prioritizes the infiltration of pre-radicalized spaces to spread their accelerationist belief system," whereas, as explained in texts such as *A Fundamental Error*, {4} the primary sources reveal that the O9A prioritizes the decades-long and individual Seven Fold Way, with such 'infiltration' as may occur as part of a chosen Insight Role related to just one short-lived stage of that arduous Way, that of External Adept, and which Insight Role only lasting a year or at most eighteen months. The Initiate then moves on the stage of Internal Adept.

As described in *A Fundamental Error*,

> In regard to the Order of Nine Angles (O9A, ONA) a fundamental error that many academics, and many others, have made and do make is that of assuming that one specific and time-limited method (praxis) used in one stage of the hermetic Seven Fold Way, that of External Adept, represents the raison d'être of the O9A. This particular method, this particular personal learning experience, is the task known as an Insight Role which only lasts from between twelve and eighteen months after which the individual moves on to the next stage, involving as that stage does the arduous, the difficult and decidedly individual rite of Internal Adept during which the individual withdraws from society for between three to six months. Hence the name Internal Adept as opposed to External Adept.
>
> The rite of Internal Adept and what the individual discovers, through it, about themselves and the external world, betake the individual far beyond sorcery and 'satanism' of whatever type (and by whomsoever defined) and far beyond a direct involvement in the world (political or otherwise) because there is no desire within them to attempt to directly, causally, dialectically change what-is into something, some idea or ideal, some person of some group has posited as part of some ideology or some movement for social and/or political change.
>
> For it is the hermetic and practical Seven Fold Way, with its personal and individual and decades-long enantiodromia, that is the raison d'être of the O9A, not an ideology political or otherwise and not 'satanism' by whomsoever defined [...]
>
> The Adept therefore has or has acquired an a-causal view of such causal abstractions and causal entities which in practice means that Adepts have no further need of, or like the Rounwytha were never involved with, the dialectic of opposites germane to the External Adept and the personal learning that can result from a temporary, time-limited, exeatic championing of one opposite against the other, or sometimes of both opposites at the same or at different times.
>
> Thus an Adept concentrates on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, {4} science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to "seek the violent overthrow [of] Western civilization through violent means," {5} be such means described by the Establishment and others as "terrorism" or otherwise.

Thus, in the context of the Seven Fold Way, accelerationism is irrelevant because the primary aim of the rite of Internal Adept is for the individual to develop a personal 'aeonic perspective'. As Anton Long noted in a primary O9A source, {6}

> [T]he O9A emphasis is on individual, internal change, not on violent revolution with our aims Aeonic not causal. Thus we do not seek some causal violent revolution now or in the immediate future but an Aeonic change over decades, centuries. Way back in 2011 I wrote:
>
> > "The essence of the sinister (the Left Hand Path) association known as The Order of Nine Angles is that – as praxis, as a living society of diverse human beings – it is a sinister experiential means of

> individual and collective eleutheria. A practical way which enables our liberation from such forms (causal abstractions) as hold us in thrall physically, psychically, and collectively, and thence enable us to evolve ourselves, as individuals, and to establish new ways of living consistent with eleutheria, with our freedom to be unique individual human beings [...]
>
> Our sinister liberation is of two kinds – the individual and the Aeonic, and both of these take certain durations of causal Time, from a few years in the case of individuals, to several centuries in the case of Aeonic liberation."

Hence the claim by the author(s) of *Dangerous Organizations and Bad Actors: Order of Nine Angles* that "the O9A pathway structure is designed to move sympathetic and interested individuals towards a radicalized state that ultimately ends in violence meant to undermine or collapse Western democracy" is erroneous because it is based not only on a lack of research using primary O9A sources, and enshrines the esoteric understanding that the collapse Western societies will occur naturally over a century or over many centuries, but also on two flawed assumptions: (i) that groups such as Tempel ov Blood either represent the O9A or a 'strain' of the O9A, and (ii) on the logical fallacy of Illicit Transference, where a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe a group or organization, such as in the case of the O9A, the actions and beliefs of Angel Almeida and Ethan Melzer in the United States and Ryan Fleming in the United Kingdom.

Furthermore, questions about O9A esotericism were designed (most probably by Anton Long) over a decade ago {7} to enable outsiders to rationally judge whether their assumptions or beliefs about such claimants being O9A or being influenced by the O9A or were O9A influencers, were correct, for those who were genuine would be able to correctly answer such questions. In the case of people such as Almeida, Melzer, Fleming, and FBI informer Sutter, they would not be able to answer the questions, and would thus not or could not or did not act or speak according to what the "practices and aesthetics of the Order of Nine Angles" {8} really were as opposed to what outsiders believed or proclaimed them to be.

As described in a 2022 text:

> "The case of Ethan Melzer is a classic example of: (i) why followers of O9A philosophy do not trust people they have not personally known for some time; (ii) why the Internet, and especially social media, encrypted messaging applications and e-mails, are flawed if occasionally useful causal mediums, and (iii) what following an esoteric philosophy or tradition such as the O9A involves, and in the past has involved, in the real world." {9}

It involves and has involved undertaking the grade rituals of the Seven Fold Way up to and including Internal Adept; learning The Star Game, and practising Esoteric Chant, all as described in the seminal text *Naos* published in 1989. {10}

That no one, including law enforcement officials, lawyers, journalists, and academics, knew of the existence and importance of such questions dating from before 2011 when they were first openly published, or if they did know kept silent, is or seems to be indicative of several things, one of which is the lack of knowledge about the O9A by those, including academics, who deign or have deigned to publicly write and comment about and make allegations concerning the O9A. {11}

Myth Of The Occult Phantom Menace

This lack of research, lack of knowledge about the O9A, and the employment of logical fallacies intentionally or otherwise, together with the widespread propagation of the opinions of those who deigned to publicly write and speak about the O9A, led to the modern myth of the occult phantom menace based on the Frankensteinian monster manufactured by the likes of Sutter, Almeida, and Melzer, and/or presumed to exist or conjured into existence by those who erroneously considered such individuals to be O9A or inspired by the O9A.

°°° °°° °°°

Part Two

In a September 2024 article published by the Combating Terrorism Center at the West Point military academy {12} the authors wrote about the Maniacs Murder Cult, a/k/a 'Maniacs: Cult of Killing', MKY/MMC/MKU, led by Georgian national Michail Chkhikvishvili, now under arrest in the USA and indicted with "soliciting hate crimes and acts of mass violence in New York City."

Tempel ov Blood

The authors cite the Order of Nine Angles (O9A) as an influence on Chkhikvishvili and the MKY, writing that "regarding Satanism, they are referencing the practices and aesthetics of the Order of Nine Angles (O9A), in particular that of the Tempel ov Blood," citing as a reference an article titled *Dangerous Organizations and Bad Actors: The Order of Nine Angles*, published by the Middlebury Institute of International Studies. {12}

There are no references in the Combating Terrorism Center article to or mention of the following:

(i) That the Tempel ov Blood was a self-described chapter (nexion) of the O9A manufactured by a long-term FBI informant, Joshua Sutter, who at the instigation of the FBI not only infiltrated groups such as AtomWaffen but was used to entrap Ethan Melzer:

> "at the direction of the FBI, used the Messaging Application to, among other things, exchange direct messages with Melzer, and participate in two group chats affiliated with the RapeWaffen Division Channel [and who] provided information and assistance to the FBI." {13}

Appearing as a Prosecution witness at the 2021 trial of AtomWaffen leader Kaleb Cole, Sutter admitted to working undercover for the FBI:

> 19/20 Q You were present at a meeting on January 9, 2020, at the
> 19/21 home in Conroe, Texas, correct?
> 19/22 A Yes, sir.
> 19/23 Q And Mr. Cole and Mr. Denton were there, correct?
> 19/24 A That's correct.
> 19/25 Q You were there in an undercover capacity, correct?
> 20/1 A Correct. {14}

For his undercover work for the FBI between February 7, 2018 and 2020, Sutter was paid US$78,133.20 plus expenses of US$4,378 and 60 cents. {15}

(ii) That O9A primary sources condemn the exploitation of children. In a 1989 article titled *Satanism and Child Abuse*, Anton Long wrote:

> "there is not, and cannot be, any such thing as 'Satanic' child-abuse: there can be no child-hood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a "mask" or a "role". Such people are not Satanists, but rather failures." {16}

(iii) That the O9A 'old guard' - a/k/a the Inner O9A - have written about rapists being suitable candidates for culling. {17}

(iv) That O9A texts explicitly reject the misogynistic patriarchal attitude of previous generations of men:

> "The [O9A] code of kindred honour embodies respect for women and gender equality and – as is evident from basic texts such as *Naos* – the O9A also embodies equality in regard to the sexual preference of individuals. Furthermore, the O9A has always emphasized that 'only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way.'
>
> That is, it is women who are the key to creating, opening – and keeping open – nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world, as elsewhere.
>
> Terran men in their majority seem to have a genetic predisposition to be arrogant, misogynist, competitive, and desirous of war and conflict. Until, that is, some are touched – perhaps transformed – via pathei-mathos: by grief, by personal suffering, by such personal loss of loved ones or comrades as – even if for only moments – place their own mortal lives into a supra-personal, sometimes even into an Aeonic, perspective. Yet each new generation of terran men begins anew. Self-assured, arrogant, misogynist, competitive, and desirous of war and conflict, as they so often in their majority are. To them, this new generation, the pathei-mathos – such stories – of their forefathers seem unreal; voices of a past generation to be perhaps condescendingly listened to but seldom if ever appreciated and almost always never to become a source of learning.
>
> Thus, given the dominant patriarchal ethos of past eras and of the current era, does the cycle of a lack of conscious, willed, evolution continue, and repeat itself, generation following terran generation. Which is where – for those who know – certain esoteric traditions come into play." {18}

(v) That they were apparently unaware of the questions the O9A, most probably Anton Long, designed over a decade ago to, as noted in Part One, test the esoteric knowledge of those claiming to be O9A or who, like Sutter, claimed to run and/or was accepted by others as running an O9A nexion. Thus no one bothered to ask Sutter questions such as: "Using the abstract symbolism, a(a) a(b) a(c) etc, what pieces [would] you place on the Mira board when the Star game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A?"

All of which reveal a lack of research by the authors and thus a lack of scholarly knowledge about O9A esotericism.

Accelerationism

By citing, in reference to the O9A, the Middlebury Institute of International Studies article (see Part One above) the authors of the Combating Terrorism Center item incorrectly, as do many other policy groups, journalists, and academics, associate the O9A with what has been termed 'accelerationism'.

Incorrectly associate, for two reasons. Firstly, because it reveals a lack of research using O9A primary sources, and secondly because it is an example of the fallacy of association, often known as 'smear by association'. For both reasons it propagates and strengthens the myth of the O9A as an 'occult phantom menace', influencing this or that person or this or that group.

Haereticus
2024

°°° °°° °°°

Appendix One

Esoteric Questions Regarding the O9A

Editorial Note. Reproduced below is are the ten questions from a 2011 text although the questions have since been supplemented by three more (which are here appended to the original ten) since two of the original questions were answered in texts distributed by the Inner (Falciferian) ONA and published after 2015. Source of the ten questions: https://web.archive.org/web/20140815010738/http://lapisphilosophicus.wordpress.com/how-to-spot-a-pretender/

1) What is the meaning and the correct uses [plural] of the term Fayen?

2) What alchemical season is appropriate to Dabih and why?

3) What is the reason that Petriochor is used in the Rite of Afsana, and what is this Rite?

4) What one [singular] terrestrial location is used in calling forth Yusra?

5) How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?

6) What symbolic structure/construct is beyond the (advanced) form that is The Star Game?

7) How does the causal phenomena perceived in the causal as "gravity" relate to a specific type of acausal energy, and what has this to do with the Dark Gods mythos and the nexion that is the planet Earth?

8) What is the esoteric name of the acausal entity that has the common exoteric name Satan?

9) What manuscript, other than Al-Kitab Al-Alfak, is a source for the nine emanations?

10) Where and when was Al-Kitab Al-Alfak written and what name/title appears on the first folio?

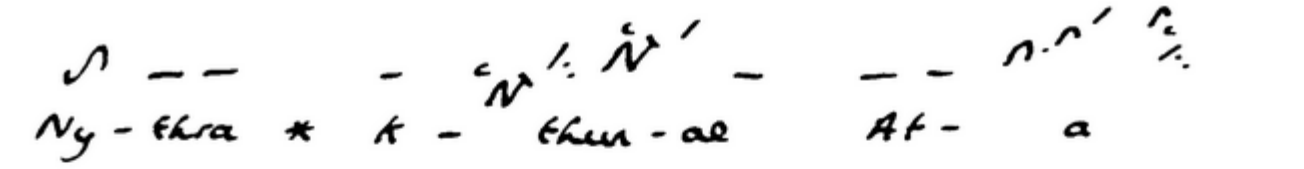
As has been pointed out in several ONA texts: "These answers (with one partial japed/boobytrapped exception) cannot be found by searching the Internet or in published books and MSS, and are revealed aurally on an individual basis, and when required and/or when necessary, by the ONA Adept/Master/LadyMaster guiding the genuine LHP seeker/Dark Sorcerer/Sorceress."

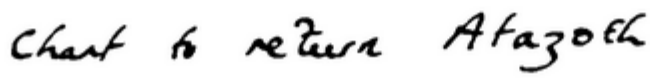
°°°

Update: The three post 2014 questions are:

a) Please state - using the abstract symbolism, a(a) a(b) a(c) etc - what pieces you would place on the Mira board when the Star game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A.

b) What is the historical antecedent of the chant illustrated in the following image, and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart?





c) Explain why there are two classical esoteric modes - rather than one - associated with the septenary planet named Sol, and does this have anything to do with the Somnium Scipionis?

°°° °°° °°°

Footnotes

{1} In general, primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for.

In the matter of the O9A it has been argued that the primary sources are the esoteric writings of Anton Long (1976-2012) concerning the hermetic esoteric philosophy of the ONA as manifest in the Seven Fold Way and the alchemical Star Game, the first of which writings were the typescripts collected under the title Naos published in 1989.

For more detail, qv. the 26 page monograph *Analysing The Order Of Nine Angles* - https://archive.org/download/o9a-colin/2024-o9a-colin.pdf - and especially Part Three, *The Question Of O9A Primary Sources*. The work also analyses four recent academic articles about the O9A, (i) *The Order of Nine Angles: Cosmology, Practice & Movement*, (ii) *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, (iii) *The Devil Marches with Us: Aesthetics and Accelerationism in the Order of Nine Angles*, and (iv) chapter 15 in the 2024 book *Satanism: A Reader*.

{2} https://archive.org/download/replacement-myth/replacement-myth.pdf

{3} https://archive.org/download/replacement_202312/replacement.pdf

{4} https://archive.org/download/basic-error/basic-error.pdf

{5} As noted in J*ulius Evola, The Seven Fold Way, And The Corpus Hermeticum*, this older spelling implies more than the modern usage associated with the word 'craft'. https://archive.org/download/evola-seven-fold-way-hermeticism/evola-7fw-v7.pdf

{6} Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{7} The questions are given in Appendix One.

{8} The expression was used, in relation to Sutter's Tempel ov Blood, by the authors of the Combating Terrorism Center article reviewed in Part Two.

{9} *Ethan Melzer: A Cautionary Tale*, https://archive.org/download/cautionary-tale-revisited_202209/cautionary-tale-revisited.pdf

{10} A facsimile of *Naos* is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

(11) qv. *Allegations About The Order Of Nine Angles* - https://archive.org/download/o9a-refuting-allegations/o9a-refuting-allegations.pdf - which critiques the allegations made by the United States Department of Justice, the FBI, the Institute for Strategic Dialogue, and the Counter Extremism Project. It also contains an Appendix which examines claims made about the authorship and contents of the three volume 1992 collection known as Hostia.

{12} https://ctc.westpoint.edu/nihilism-and-terror-how-m-k-y-is-redefining-terrorism-recruitment-and-mass-violence/

For the Middlebury Institute of International Studies article qv. Part One above

{13} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

Regarding the entrapment, the view of the Inner O9A is at: https://www.scribd.com/document/626589051/The-Entrapment-Of-Ethan-Melzer

{14} https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

{15} Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, https://www.scribd.com/document /606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress

{16} The article was published in #9, November 1991, of *The Watcher* LHP zine, New Zealand, and was mentioned on page 125 of the book *Nation and Race: The Developing Euro-American Racist Subculture*, edited by Jeffrey Kaplan, Tore Bjørgo, published by Northeastern University Press in 1998: "On the ONA's prohibition on the use of children in sacrifice and other rituals [see] Anton Long, Satanism and child abuse."

{17} *Culling And The Code of Kindred Honour*, https://archive.org/download/culling-o9a-code-v3/culling-o9a-code-v3.pdf

{18} *The Anti-Patriarchal O9A Ethos*, 2017. https://archive.org/download/anti-patriarchal-o-9-a-ethos/Anti-Patriarchal-O9A-Ethos.pdf

This item is in the Public Domain

Analysing The Order Of Nine Angles

°°° ° °°°

Abstract
Part One. Three Academic Articles: Sources And Assumptions
Part Two. Mathieu Colin: Accelerationism, Aesthetics, Sources, And Assumptions
Part Three. The Question Of O9A Primary Sources
Part Four. The Nature Of The O9A
Footnotes
Appendix I: Rites of Internal Adept And The Abyss
Appendix II: Ideology Or Esoteric Philosophy?
Appendix III: Satanism And Naos
Appendix IV: Senholt And the Fallacy Of Incomplete Evidence
Appendix V: Goodrick-Clarke

°°° ° °°°

Abstract

The basic error made in three recent academic articles about the Order of Nine Angles, O9A/ONA, {1} has been repeated in a July 2024 article by Mathieu Colin. {2} Which error is the use of secondary sources instead of primary sources {3} in defining what the O9A is, as in its esoteric philosophy) and what constitutes its praxis and its aims.

The genesis of the error is in not clearly defining what an O9A primary source is. In this article we shall examine (i) the O9A sources used by Mathieu Colin and by the authors of those three recent academic articles, and (ii) some of the assumptions they make about the O9A.

°°° ° °°°

Part One

Three Academic Articles: Sources And Assumptions

°°°

1. **Occult Beliefs and the Far Right: The Case of the Order of Nine Angles**

Shanon Shah, Jane Cooper & Suzanne Newcombe state that their 'primary sources' are online texts "produced by the ONA and groups associated with it" from which they selected texts cited in recent media coverage because in their opinion these selected texts are internal (emic) sources produced by ONA "insiders or spokespersons". They also write about "ONA members" and cite various texts by such "members".

This raises the issues of who is an ONA insider, who is an ONA spokesperson, and who is an ONA member, and what qualifies them to occupy, or who appoints them to such positions; what criteria is used to select members and how do they become members.

The authors not only do not answer such questions, but do not cite texts by Anton Long about which texts the authors of *The Order of Nine Angles: Cosmology, Practice & Movement* write "form the basis of the philosophy and practices" of the O9A and that they "give Long’s texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

i) In regard to ONA 'insiders or spokespersons', in *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles* the authors write that "according to Chloe 352, an Outer Representative of the ONA'..."

However, Anton Long wrote in a text *Those Who Are Our Kind*,

> "An interesting and instructive example of our Labyrinthos Mythologicus is the so-called 'outer representative'. This was just a minor ploy among the many minor and major ploys and tests used during Phase II, and thus was part of the 'sinister game' we have played for several decades. The ploy was for a candidate or an initiate to openly disseminate ONA material, and possibly give interviews about the O9A to the Media, under the guise of having been given some sort of 'authority' to do so even though such an

> authority – and the necessary hierarchy to gift such authority – was in fact a contradiction of our raison d'être; a fact we of course expected those incipiently of our kind to know or sense.
>
> This ploy, this jape, in its primal form, was first used on one promising candidate (Martin S) during the late 1980s who met with 'Stephen Brown' on the Long Mynd in Shropshire, the candidate in question being then associated with the Temple of Set.
>
> Indeed, Martin S was mentioned by name in a letter which a certain Mr Austen wrote to 'Stephen Brown' some years later (the surname of the person was redacted by us when Austen's letter was published, in 1992, in volume 2 of The Satanic Letters {4} together with an interesting reply from Stephen Brown). In the case of 'Martin' he was initially offered the editorship of the then already established Fenrir journal, a few years before CB became editor. Such editorship would be not only a test for him – a test of his character, loyalty, commitment, knowledge, and so on – but also possibly a valuable learning experience along the sinister path. Just as the editorship of Fenrir – and the role-play of being 'outer representative – was for CB who, to his credit saw through the ruse and instead used the ploy as an extended Insight Role in the process Satanically confusing and satisfyingly deceiving several people including journalists and self-professed (non-ONA) Satanists. Later on, CB for the same nefarious reasons relating to testing offered (at my suggestion) the non-existent rôle of 'outer representative' to Thornian, who by means of such role-play did some worthwhile work propagating the O9A and its mythos and possibly learned some valuable personal lessons in the process." {5}

Hence those claiming in the past to be an or the outer representative for the O9A, or regarded by others as being a spokesperson for the O9A, do not and cannot speak or write on behalf of the O9A since, given the basic O9A axiom of the authority of individual judgment {6} they have no supra-personal authority to do so and are only presenting their own interpretation of or their personal views about the O9A.

ii) In regard to ONA 'membership' Anton Long wrote, in a letter to Kimberly dated 25th September 1992 eh, and included in facsimile in volume II of The Satanic Letters of Stephen Brown,

> "Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." {4}

The quotation was also referenced in a 2021 compilation:

> "since the O9A is an Occult philosophy expounded in the writings of Anton Long between 1976 and 2012 - a philosophy explained in works by his students, such as *The Seofonfeald Paeth* - there are not now and never have been and could not be any members of a group, an entity, termed the order of nine angles.
>
> As Anton Long wrote in a letter to Kimberly dated 25th September 1992 eh, "being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos."
>
> Thus, all that is required esoterically and exoterically to be a 'member' of the O9A/ONA is for an individual to follow, or to strive to follow, the decades-long and individual quest, the praxis, that is the Seven Fold Way." {7}

Which returns us to the question, mooted in Appendix II here, of whether the O9A is an esoteric philosophy or an ideology, but if it either then it cannot have any members as the term has been and is used in respect of an organized group with a hierarchy or with officials who or which can confer or have the authority to confer membership. Furthermore, if the definition by Anton Long is accepted then the relevant question is whether those claiming membership or alleged by others to be members were following the decades-long individual quest that is the O9A Seven Fold Way, and if so where are the evidential facts that confirm such a personal quest, such as their diary written while they were undertaking the three to six month long Rite of Internal Adept. {9}

2. **Fredrik Gregorius**

In his chapter in *Satanism: A Reader* he uses three excerpts from the 1984 book *The Black Book of Satan* as a guide to explaining the ONA's version of Satanism, what the 'ONA organization' purportedly defines as its 'Sinister Way', and what the ONA term 'culling', that is human sacrifice, means and implies.

However, an examination of the Black Book of Satan, (BBS) a copy of which 1984 edition is in the British Library - General Reference Collection Cup.815/51, BNB GB8508400 - and of certain O9A texts, reveals four relevant things. First, as described in the 1984 BBS, "the whole text of the traditional Black Book is included in the present work, together with several additional chapters (e.g. Self-Initiation; Organizing and Running a Temple). These additions make this present work a concise practical handbook for those seriously interested in the Black Arts."

Second, the copy of the Black Book of Satan (BBS) in the British Library does not mention the 'order of nine angles' or 'ONA'. Third, several O9A sources describe the BBS as the work of one of the Yorkshire-based and satanist Temple of the Sun, {10} which was one of the three small pre-ONA groups or traditions, the other two of which were the Welsh Marches 'Camlad' Rounwytha tradition, and the Fenland pagan Noctulians with the triad later, post-1974, forming the ONA. Thus, as Anton Long wrote, using the pseudonym 'Stephen Brown', {11} in a letter to David Austen dated 6th September 1992 eh,

> "This, and some of the rituals, was taken from a manuscript used by a group called 'The Temple of the Sun'. While this was a Left Hand Path group, it was not the ONA, nor even a part of the ONA, at the time the manuscript was written." {4}

From the Temple of the Sun the ONA inherited a rudimentary grade system based on a hermetic 'seven fold way' and a 'traditional satanism' as described in the BBS, which 'satanism' Anton Long would significantly evolve, manifest in texts such as {12} with a fictionalized Temple of the Sun portrayed in his 1976 novella *Falcifer, Lord of Darkness*. {13}

Fourth, that the context of both the BBS and of O9A 'satanism' is not given, which context is the Seven Fold Way (also known exoterically as the Sinister Way) with the BBS just something temporarily used by an External Adept as part of their training; one aspect of their sinisterly-numinous pathei-mathos, one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way which includes the three to six month long rite of Internal Adept which they undertake alone in a wilderness area, and the subsequent lunar-month long Rite of The Abyss which again they undertaken alone, this time in a darkened cave or an underground cavern (qv. Appendix I: Rites of Internal Adept And The Abyss).

This lack of context for O9A satanism resulted and results in a fundamental error made by many academics and by many others: the assumption that one specific and time-limited method (praxis) used in one stage of the decades-long hermetic Seven Fold Way, that of External Adept with its BBS and its satanism, represents the raison d'être of the O9A.

In a letter to Lea dated 23rd September 1990 ev Anton Long wrote: "Satanism is a form, like any other – a 'container' constructed in the causal world to effect certain changes. These are of an Aeonic kind." {4}

As he explained in 2012:

> "Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time." {14}

Furthermore,

> "that what, for human beings, is esoteric, evolutionary – that which presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings. Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affeect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.
>
> This is why initiatory Occult groups and orders of our kind exist – to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonic changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature." {15}

He also wrote, in 2012:

> "the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.
>
> That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden." {16}

3. **The Order of Nine Angles: Cosmology, Practice & Movement**

While the authors have multiple citations to writings by 'Chloe', including her *The Dreccian Way*, who falsely claimed to be the 'outer representative' of the O9A, the authors to their credit include, in their footnote 79, part of the quotation, given above, from Anton Long's *Those Who Are Our Kind*.

However, as is common in academia and elsewhere they categorize the O9A as "a satanist movement" with the implication that the raison d'être of the O9A is 'satanist' or, as the authors of *The Order of Nine Angles: Cosmology, Practice & Movement* write the O9A's 'traditional; satanism', whereas a comprehensive study of the works of Anton Long - whose writings are regarded by many self-described O9A as the foundation of O9A philosophy - reveals two facts.

First, that his writings about 'satanism' of whatever variety including their 'traditional satanism' are polemics and part of the O9A's Labyrinthos Mythologicus designed:

> "to engender confusion, to provoke a reaction, to sow doubts, to cause dissent, to have mundanes repeat Magian mantras, to cause and to reveal differences among our own 'sinister kindred', [and] are all part of the O9A's Labyrinthos Mythologicus. Those who understand this, understand the O9A. For denotatum is and has been and remains (at least for us) a useful part of 'the sinister dialectic'." {17}

> "[T]hose who are naturally of our kind – and those who when challenged reveal they have the potential to develope to become of our kind – will be able to work their way through our Labyrinthos Mythologicus to the essence, the centre (and then be able to find their way out). As we have mentioned before, we have certain standards. If people do not meet these standards, they are not good enough, and we have no interest in guiding them. It is for others to find us, and prove themselves, not the other way around. For instance, those who meet our esoteric and intelligence standards will find, discover, the clues we have left in many of our written works; as they will be able to see our fables, our causal forms, for fables and forms. They will see and perhaps laugh at some of the japes we have played on some people. In brief, they will be able to distinguish the esoteric from the exoteric, and mythos from practical exeatic living." {18}

Second, that the essence, the raison d'être, is the Seven Fold Way and the individual or companionable quest for Lapis Philosophicus {19} by means of which they not only develop an aeonic perspective and thus go beyond the causal form, the causal abstraction, termed 'satanism', but develop their own weltanschauung:

> "For the ONA, what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {20}

> "Each individual developes their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal. Thus we uphold anarchism." {21}

For the aeonic perspective of the O9A provides an:

> "a-causal view of causal abstractions and of causal structures such as institutions, nations, States, Empires, and which causal abstractions include ideologies and religions and of course, as we have explained many times over the past four decades, includes -isms such as Satanism however and by whomsoever interpreted and defined, and political forms of National Socialism. This perspective is, to use a cliché, the soul of the O9A and can be cultivated, experienced, by the Seven Fold Way rite of Internal Adept as the 1990s *Dyssolving, Diary Of An Internal Adept* reveals." {22}

In their conclusion the authors of *The Order of Nine Angles: Cosmology, Practice & Movement* write that:

> "It is important for law enforcement, analysts, and the broader counter-extremism community to be able to accurately understand and contextualize O9A’s fundamental beliefs and ideas. This article's extensive primary source-driven exploration of the philosophy, practice, and movement is meant serve as a foundation for discussions and investigations into O9A’s relationship to violent extremism."

In respect of thei article our conclusion is that their "source-driven exploration" has ignored fundamental aspects of O9A philosophy and practice such as:

i) the understanding of satanism and National Socialism as causal abstractions which an External Adept via Insight Roles and organizing and running a 'satanic temple' can use, for a limited period, to gain practical experience in the real world as part of a much longer individual or companionable quest for Lapis Philosophicus by means of which quest they can develop an aeonic perspective and understand the temporal nature of all causal abstractions; and which understanding is evident in *Naos*, the primary source for the Seven Fold Way in which Satan is one of many archetypes - or supernatural entities - employed in External Magick and in which there is no mention of satanism. {23}

ii) the raison d'être, the ethos, of the O9A which is:

> "succinctly expressed by three terms - πάθει-μάθος, καλὸς-κἀγαθός, and kindred-honour [...] That our ethos enshrines noble, cultured, personal behaviour should have been obvious to those incipiently of our kind given not only the clues scattered over decades among my writings and those of some others, but also by texts such as my *The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts*, my *Concerning Culling as Art* and my *The De-Evolutionary Nature of Might is Right*.
>
> In *The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts* published in 119 Year of Fayen [2008] I

wrote:

> Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude.

Which summarizes our aristocratic approach although that is not how our way has been perceived - for whatever reason or reasons - by Levey-type satanists, by Setians, by other Occultists, by academics, by journalists and by anti-fascists, who have all mistakenly grouped us with the uncouth, ignoble, 'might is right' brigades." {17}

In addition, the words, the theories,

"of others, whomsoever they may be (including a certain Anton Long) – are only and ever, at their very best, an affective beginning of, an inspiration for, a personal journey that is always new, and is now, has been and always will be, practical, a direct learning from our own pathei-mathos. After this journey begins, the works, the words, of others, all -ologies and all -isms, are and must be discarded, replaced by our own learning, by the inspiration that is our own life; and which new learning, which new inspiration, of ours will and always should be discarded by others, when their own turn of pathei-mathos arises.

This is the real essence of our Sinister Way – a way of useful and practical techniques which provoke inner, alchemical, change within individuals and which re-connect us to what exists beyond our still inherent causality. The words, the forms, are only words, forms – causal, temporal, vessels of the beyond-acausal wordless essence. An essence which has to be experienced, known, presenced, understood, by each and every individual in their own way in their own fateful species of Time..." {24}

iii) the understanding that

<quote>

the emphasis is on individual, internal change, not on violent revolution with our aims Aeonic not causal. Thus we do not seek some causal violent revolution now or in the immediate future but an Aeonic change over decades, centuries. Way back in 2011 I wrote:

> The essence of the sinister (the Left Hand Path) association known as The Order of Nine Angles is that – as praxis, as a living society of diverse human beings – it is a sinister experiential means of individual and collective eleutheria. A practical way which enables our liberation from such forms (causal abstractions) as hold us in thrall physically, psychically, and collectively, and thence enable us to evolve ourselves, as individuals, and to establish new ways of living consistent with eleutheria, with our freedom to be unique individual human beings.

</quote> {22}

Thus, a comprehensive study of the writings of Anton Long presents a very different O9A to that presented by the authors of those three academic articles.

°°° ° °°°

Part Two

Mathieu Colin
Accelerationism, Aesthetics, Sources, And Assumptions

In his article Mathieu Colin {2} cites as an O9A source the 2015 compilation *The Definitive Guide To The Order of Nine Angles* {8} with all but one of his O9A citations to that compilation being to post-2012 articles by an anonymous author using the pseudonym R. Parker; the other citation an anonymous item dated 122 Year of Fayen (2011) signed using the letters 'AoB'.

His other sources are to articles by journalists, reports by government or corporate funded or political policy groups, statements made in Press Releases by the US Department of Justice, {25} to the aforementioned three academic articles, and to an article by Senholt {26} and a book by Goodrick-Clarke. {27} All of which are secondary sources given that no evidence from primary sources, or evidential facts, are provided.

His O9A sources are also to secondary not primary sources, because they represent the opinions and interpretations of self-described O9A adherents, and like the writings of self-declared 'outer representatives' posses no authority.

O9A primary sources are arguably - qv. Part Part Three, The Question Of O9A Primary Sources - the writings of Anton Long, the founder of the O9A, and who, in the 1989 *Naos* collection of typescripts, {28} was the first to write about the practical Seven Fold Way with its tasks of External and Internal Adept, its Star Game, its practical challenges - such as, for men, walking thirty-two miles in hilly terrain in under seven hours while carrying a pack weighing at least 30

pounds - and its Esoteric Chant. Anton Long also outlined the basis for the O9A esoteric tradition in the apolitical novellas of The Deofel Quartet, {29} the first written in 1976 and the last in 1992.

Accelerationism

Mathieu Colin writes that O9A "writings are part of the accelerationist trend," where the recent term accelerationism implies a specific praxis or strategy which is believed to be able to cause, to accelerate, the downfall of 'the Establishment', or governments, in targeted nations, and as applied to 'right-wing extremist' groups or movements is said to involve tactics such as armed groups inciting violence, confronting and inciting 'minority (non-White) people' and organizations; confrontation with the authorities such as the police; and 'lone-wolf' and group sabotage, and assassinations and terrorism.

In terms of the O9A the example often used is O9A Insight Roles. However, as mentioned above in the Fredrik Gregorius section, the importance of such Insight Roles is often exaggerated with certain suggested Insight Roles {30} erroneously used to described the raison d'être of the O9A, whereas they are temporary experiences to be used by an External Adept for between six and eighteen months only, with the individual moving on to the other individual tasks of the Seven Fold Way such as the three to six month long rite of Internal Adept undertaken alone in a wilderness area, and the subsequent also individual lunar-month long Rite of The Abyss. {9}

Furthermore, as applied to the O9A, accelerationism is irrelevant because a primary aim of the rite of Internal Adept is to develop what the O9A term a personal 'aeonic perspective'. As Anton Long noted, {11}

> "the O9A emphasis is on individual, internal change, not on violent revolution with our aims Aeonic not causal. Thus we do not seek some causal violent revolution now or in the immediate future but an Aeonic change over decades, centuries. Way back in 2011 I wrote:
>
> > The essence of the sinister (the Left Hand Path) association known as The Order of Nine Angles is that – as praxis, as a living society of diverse human beings – it is a sinister experiential means of individual and collective eleutheria. A practical way which enables our liberation from such forms (causal abstractions) as hold us in thrall physically, psychically, and collectively, and thence enable us to evolve ourselves, as individuals, and to establish new ways of living consistent with eleutheria, with our freedom to be unique individual human beings [...]
> >
> > Our sinister liberation is of two kinds – the individual and the Aeonic, and both of these take certain durations of causal Time, from a few years in the case of individuals, to several centuries in the case of Aeonic liberation. This Aeonic liberation is the practical destruction of the existing status quo (manifest for instance in nation-States and their laws) and the emergence of our New Aeon, manifest in our new ways of sinister individual and tribal living."

In 2011 he had also written:

> "One outward sign – if one is interested in such mundane things – of our practical deeds are our people. Their change, their transformation by their association with the ONA and their use of the praxis of the ONA. And it is these people who by this very transformation of themselves – and what many of them will subsequently do in the world of mundanes according to how the sinister mood takes them – that moves us toward our causally-understood aims and goals and which brings-into-being our new aristocracy spread over the world. A practical aristocracy which is sinisterly subversive not because it seeks to implement some abstraction in some causal time-scale or is motivated by some causal idealism (such as overthrowing some nation-State), but because it aids and enhances the lives of those belonging to it in practical and often material ways – for instance, in terms of influence, in terms of providing goods and services, and in materially rewarding loyalty and honour and service to its members and participants." {18}

That is,

> "the practical destruction of the existing status quo is Aeonic and the result of changing - liberating - individuals through pathei-mathos using techniques such as the Seven Fold Way with its ordeals and challenges for each individual spread over a decade or more." {11}

Aesthetics

Mathieu Colin also writes that what he terms O9A ideology can be understood through its aesthetics. Although it is disputable whether the O9A is an impersonal ideology or an individualistic esoteric philosophy, (qv. Appendix II) a reading of texts by Anton Long - the foundation of O9A philosophy according to Gartenstein-Ross et al {2, iii} - indicates that in all meanings of the term 'aesthetics', ancient and modern, such as the motifs which define a particular collocation of things or a theory or philosophy regarding the perception of the beautiful, the O9A aesthetic is, as Anton Long said in his 2023 interview {11} evident in the Greek term kalos kagathos:

> "In essence, [the O9A ethos] can be summarized by dignity and by honour, be honour personal or kindred or both, and be such dignity and honour instinctive, a part of our character, our physis, or be it acquired via πάθει-μάθος, with καλὸς-κἀγαθός implying the dignified, cultured behaviour of the noble gentleman and the noble lady. Where by noble I do not mean acquired through accident of birth or wealth but instinctive or

acquired via πάθει-μάθος and which πάθει-μάθος includes the type of personal, educational, learning that Cicero championed.

This is almost an Aeon away from what exists now in most countries of the modern West. It did exist in some countries for some centuries and was for example fictionally portrayed in many of the characters of Jane Austen such as Mr Darcy, Elizabeth Bennet, and Colonel Brandon, and in the characters Clive Wynne-Candy and Theo Kretschmar-Schuldorff in a 1943 film.

I said 'did exist' since such gentlemanly and lady-like behaviour has been almost ceaselessly and in my opinion deliberately ridiculed for over a century with the hoi polloi considered the ideal instead."

Furthermore,

"our ethos is succinctly expressed by three terms - πάθει-μάθος, καλὸς-κἀγαθός, and kindred-honour [...] That our ethos enshrines noble, cultured, personal behaviour should have been obvious to those incipiently of our kind given not only the clues scattered over decades among my writings and those of some others, but also by texts such as my *The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts*, my *Concerning Culling as Art* and my *The De-Evolutionary Nature of Might is Right*.

In *The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts* published in 119 Year of Fayen [2008] I wrote:

> Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude.

Which summarizes our aristocratic approach although that is not how our way has been perceived - for whatever reason or reasons - by Levey-type satanists, by Setians, by other Occultists, by academics, by journalists and by anti-fascists, who have all mistakenly grouped us with the uncouth, ignoble, 'might is right' brigades." {31}

In a letter to Michael Aquino dated 7th September 1990 ev, Anton Long mentioned that:

"one essential personal quality is honour born from the quest for self-excellence and self- understanding. One either has this personal quality (or the potential to possess it) or one does not: intellectual debate about it is irrelevant. {32}

That such texts by Anton Long, and his extolling of the virtue of honour, have been ignored by academics, and others, is perhaps indicative. In regard to the O9A and honour:

"One of the primary aims of the ONA is to produce a new type of human being. This new human being will - compared to individuals at present - be a more evolved individual who fulfills some of the promise latent within us, as a species. The Seven-Fold Way is one means whereby such a new individual can be produced [...]

There is one thing and one thing alone which can produce such individuals: personal honour. True freedom, and true strength, arise when a person abides by a Code of Honour. The only law that this new individual will recognize and accept is the law of personal honour. The law of the New Aeon is the law of personal honour. The revolution which is necessary will be in part a revolution of ideals, with the ideal of personal honour the catalyst necessary to create a New Aeon from the destruction of the old. The law of honour means an end to the tyranny of governments; an end to all the old ideas of the old repressive Aeon." {33}

The aesthetic of the O9A is also is manifest in its Esoteric Chants, {34} in the Way of the Rounwytha, {35} in the Rite of Internal Adept, and in the heroines of Anton Long's sinister fiction, for example Eulalia and Lianna in the Deofel Quartet.

°°° ° °°°

Part Three

The Question Of O9A Primary Sources

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for.

Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings and

authenticated unpublished manuscripts if any. The writings of others about that philosophy are secondary or tertiary sources.

The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired.

If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as argumentum ad verecundiam - then their conclusions are also not scholarly.

In relation to the Order of Nine Angles (O9A, ONA) the relevant questions are: (i) is it an esoteric (Occult) philosophy or a group/organization; (ii) the definition of an esoteric philosophy; (iii) if it is an esoteric philosophy who created, is responsible for, it, and in what writings by that person is it expressed.

Esoteric Philosophy

An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.

This positing of a hidden or inner nature of Being and of beings may be said to be the result of a particular perceiveration different from the perceiveration of sciences such as physics whose theorems or laws or conclusions are derived from, or confirmed by, observation and experiments. This particular perceiveration regarding the hidden, inner, esoteric, nature of Being and of beings, is an empathic one deriving from the intuition that all life, all beings - sentient and otherwise - are an emanation of Being and hence are connected in some way to each other.

Thus, Hellenic hermeticism as described in the tracts of the Corpus Hermeticum is an esoteric philosophy where Being is mostly described as θεός, theos, or as ὁ θεός the theos, the deity or the divinity. This intuition regarding ὁ θεός is also evident, for example, in many of the works of Cicero {36} who gave expression to Greco-Roman paganism.

The Poemandres tractate of the Corpus Hermeticum described the ordered structure of the Cosmos (κόσμος) as consisting of seven spheres. This septenary system also forms the basis for the O9A praxis termed the Seven Fold Way.

The O9A

The primary esoteric symbolism employed to describe the O9A Seven Fold Way is the septenary Star Game {37} of which it is said in the 1989 collection of texts titled Naos:

> "The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult." {28}

It is also described there as "a nexus between the causal and the acausal."

The 1989 *Naos* collection was the first exposition of not only the O9A septenary system and the praxis (anados, ἄνοδος) associated with it, but also of The Star Game, the ontology of causal and acausal, and of the 'nexions' in and by which acausal being is or can be manifest (presenced) in the causal and in causal beings.

Thus, instead of θεός and ὁ θεός of the hermetic Poemandres tractate and the theoi of Greco-Roman paganism, the O9A has "the acausal" as Being, the source of causal beings. Which concept is devoid of the anthropomorphic deities, of the causal abstractions of theos and theoi, and devoid of the identification of θεός as the God of Christianity and the Allah of Islam.

In essence, therefore, what is expounded in various texts in Naos is a new esoteric philosophy derived from both ancient hermeticism as described in the Corpus Hermeticum - in particular the Poemandres tractate - and Greco-Roman paganism.

Much of what is expounded in Naos has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; the Star Game; Esoteric Chant; the three to six month rite of Internal Adept. In terms of esoteric philosophy, the septenary Star Game and its fluidic alchemical symbolism and correspondences, and the ontology of causal, acausal, and nexions, make it unique and appropriately described by the term Longusian tradition and not by the name 'order of nine angles'.

With one exception - the text titled *Advanced Star Game*, attributed to D. Myatt - all the contents of Naos are by 'Anton Long' writing under the pseudonym Thorold West which he has admitted to using. {11} Interestingly, Naos is devoid of 'satanism' both practical and theological. {23}

Hence it could be argued that a distinction should be made between this 'Longusian' tradition with its esoteric philosophy, and the later 'order of nine angles' which is not a philosophy but rather the diverse subculture which developed from that esoteric tradition. {38}

Logically therefore *Naos* could be considered a primary source of that Longusian esoteric philosophy, with Anton Long's other early and later esoteric writings about O9A ontology, The Star Game, the Seven Fold Way, and his Deofel Quartet, thus the primary sources of his philosophy.

°°° ° °°°

Part Four

The Nature Of The O9A

An overlooked aspect of O9A esotericism, although essential to an understanding of the nature of the O9A, is the emphasis placed on transcending causal abstractions and thus terms and words (denotata, a naming, a category) through practical praxises such as the Seven Fold Way and the Star Game which provide a basis for individual pathei-mathos and a discovery of an aeonic perspective. These causal, that is temporal, terms include -isms such as satanism and national socialism, and what has become known as 'accelerationism' and 'terrorism'.

Such practical praxises and personal learning over periods of causal time mean that the O9A cannot easily be categorized since it is neither an 'ideology' political or otherwise, nor a 'cult'.

An overlooked aspect of O9A esotericism for three reasons. First, because of the apparent insistence by academics and others, based on the zeitgeist of the modern West, to categorize the O9A according to an existing category, such as satanism and neo-nazi, or according to a recently manufactured category such as 'accelerationism' and 'fringe fluidity'. Secondly, because of a lack of detailed research using the primary sources that are Anton Long's texts written and published under that name or the two pseudonyms he has admitted to using: Stephen Brown (The Satanic Letters) and Thorold West (Naos). {11} Third, because they have not appreciated nor understood the O9A's Labyrinthos Mythologicus designed as it was to confuse, to mislead, to test, and to select; a part of which Labyrinthos Mythologicus were extensive polemics about the causal abstractions of satanism and National Socialism.

As a perspicacious outsider wrote in 2017,

> "de-esotericized interpretations of the ONA [...] do not seem to comprehend that ONA proposes methods that develop the individual but also dissolve interpretations of reality in favor of a constant immediate apprehension of the same. Thus, while a method of confrontation and self-challenge may be to adopt the aforementioned Soviet denotatum, to turn it into a conclusion implies the falling into the trap of its indirect apprehension of reality. The method is confused with the goal, and a same ghost dogma-to-value interplay occurs where the "sovietization" of the mind becomes not a door and an exoteric presentation of the esoteric anti-dote, but the reductionist end-point.
>
> Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work. Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the ONA, or to be culled out of the loop by one's own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists).
>
> From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose.
>
> As far as one can tell, the Seven-Fold Way was meant to be not only highly individualistic and mutable, because of its framework for local and personal adaptation, but for the same reason disconnected and anarchic as seeds." {40}

In essence, the hermetic and practical Seven Fold Way - with its Insight Roles, Grade Rituals such as Internal Adept, its Esoteric Chant and its Star Game. as first publicly described in 1989 in Naos, and which takes a decade, usually two decades, to complete - is an enantiodromia; that is, (i) in O9A terms, an appreciation and a knowing, the discovery, of the acausal beyond causal abstractions (such as Left Hand Path and Right Hand Path, the masculous and the

muliebral) and (ii) in classical Hermetic terms a discovery, by means of an ἄνοδος, of The Unity, The One-The Only, τὸ ἓν, of The Monas, μονάς; a re-balancing of what the Poemandres tractate of the ancient Corpus Hermeticum described as having been separated into portions:

> ἄκουε λοιπόν, ὃν ποθεῖς λόγον ἀκοῦσαι. τῆς περιόδου πεπληρωμένης ἐλύθη ὁ πάντων σύνδεσμος ἐκ βουλῆς θεοῦ· πάντα γὰρ ζῶια ἀρρενοθήλεα ὄντα διελύετο ἅμα τῶι ἀνθρώπωι καὶ ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει, τὰ δὲ θηλυκὰ ὁμοίως. ὁ δὲ θεὸς εὐθὺς εἶπεν ἁγίωι λόγωι, Αὐξάνεσθε ἐν αὐξήσει καὶ πληθύνεσθε ἐν πλήθει πάντα τὰ κτίσματα καὶ δημιουργήματα, καὶ ἀναγνωρισάτω ἔννους ἑαυτὸν ὄντα ἀθάνατον, καὶ τὸν αἴτιον τοῦ θανάτου ἔρωτα, καὶ πάντα τὰ ὄντα.
>
> "Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings – all male-and-female then – were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artisements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death." {41}

However, it seems probable that such a misunderstanding of the nature of the O9A will persist for many decades, particularly given the now widespread propagation of, and a belief by so many in, the allegations made for various reasons, political and otherwise, about the O9A since 2018. Allegations which research using O9A primary sources has, in our view, refuted. {42}

Rufus Malisius et allæ
2024

°°° ° °°°

Footnotes

{1} The three articles are: (i) *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles* by Shanon Shah, Jane Cooper & Suzanne Newcombe, 2023, https://doi.org/10.1080/1057610X.2023.2195065 (ii) chapter 15 (pages 252–270) *The Order of the Nine Angles, The Black Book of Satan (1984)* by Fredrik Gregorius in *Satanism: A Reader,* edited by Per Faxneld & Johan Nilsson, Oxford University Press, 2023, ISBN 9780199913534 (iii) *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737

{2} Mathieu Colin, *And the Devil Marches with Us: Aesthetics and Accelerationism in the Order of Nine Angles*, 2024, https://doi.org/10.1080/09546553.2024.2365749

{3} qv. Part Three: The Question Of O9A Primary Sources.

{4} https://archive.org/download/satanicletters-2/satanicletters-2.pdf

{5} *Those Who Are Our Kind*. 122 yfayen. Included (pages 20-21) in https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf

{6} qv. *Labyrinthos Mythologicus And The Authority Of Individual Judgemen*t, in Part Three of *Deconstructing The O9A*, https://archive.org/download/deconstructing-the-o9a/deconstructing-the-order-of-nine-angles.pdf

{7} *O9A - The Search For Aletheia*, p.50, https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf

{8} *Definitive Guide To The Order of Nine Angles*, https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{9} qv. Appendix I.

{10} In *Myths, Legends, Dark Gods, and Occult Mystique,* Anton Long wrote:

> "As mentioned in some early Order of Nine Angles texts – now several decades old – our esoteric aural traditions are just that: aural, with few if any explanations or elucidations, aural or written. In many instances, these aural traditions are just stories and tales, akin to folk myths and legends, and – again, as mentioned in early Order of Nine Angles texts – they are to be accepted, or rejected, on that basis, with their being no demand that our people 'must believe' in them or that they are accurate and/or describe historical events.
>
> One of these aural traditions is of The Dark Gods; another is 'the septenary system of correspondences' as

transcribed in Naos; another concerns alchemical seasons; another tradition is Esoteric Chant; another concerns the esoteric use of a quartz crystal. Yet other traditions concern ceremonies such as The Giving (as outlined toward the end of the text The Giving) and the training of the Rounwytha (of the hereditary and English sorceress). And so on.

These traditions all add to, and have added to, the Occult mystique – to the sinister-numen – of The Order of Nine Angles, as was intended, and thus they are interesting and, in some ways, are and were esoterically significant. Nearly all of these traditions were related to me in a short duration of causal Time by a certain lady and her daughter, and then – following their departure to the Antipodes – by the two members of the Shropshire Camlad group I had been introduced to. [As I was to learn, there were only three members of that group in total.] A few traditions, however, derived from other sources, such as the Yorkshire-based Temple of The Sun group.

With the exception of a few brief notes and diagrams, from the Camlad group, and a handwritten copy of The Black Book of Satan, from the avowedly satanist Temple of The Sun, all these traditions were aural."

Anton Long, 123 yfayen, included (p.53ff) in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{11} Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

Question: So you admit to using the 'nyms Thorold West and Stephen Brown.
Answer: Yes, as I always have, when politely asked in private.
Question: Only them?
Answer: Cèrtainement.

{12} As evident in the ONA's 'traditional satanism' understood as a short term personal experience, germane to the stage of External Adept and part of the process, the enantiodromia, that was the Seven Fold Way. qv. Appendix III, *Satanism and Naos*.

{13} Included in *The Longusian Deofel Quartet*, https://archive.org/download/deofel-new/deofel-new.pdf

{14} Anton Long, *O9A Adversarial Action – Success or Failure?*, https://rounwytha.wordpress.com/2012/06/19/o9a-adversarial-action-success-or- failure/

{15} Anton Long, *The Aeonic Perspective of the Order of Nine Angles*. e-text, 2011.

{16} Anton Long*, The Enigmatic Truth*, https://lapisphilosophicus.wordpress.com/wp-content/uploads/2012/11/esoterikos-the-enigmatic-truth.pdf

{17} *An Aristocratic Ethos*, https://gawathan.wordpress.com/wp-content/uploads/2022/10/o9a-interview-2021a.pdf

{18} *Mysterium: Beyond The ONA*, https://web.archive.org/web/20111222075843/http://antonlong.wordpress.com/mysterium-beyond-the-ona/

{19} Regarding Lapis Philosophicus, qv. Appendix III, footnote {7}.

{20} *The Discovery and Knowing of Satan*, 2011, https://lapisphilosophicus.wordpress.com/discovering-satan/

{21} Letter to Michael Aquino dated 7th September 1990 ev, reproduced in facsimile in *The Satanic Letters of Stephen Brown*, volume I, https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{22} Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

The *Diary of an Internal Adept* is available at https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

{23} qv. Appendix III, Satanism And Naos.

{24} Anton Long, *Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way*, 122 Year of Fayen, included in *ONA Classic Texts Part Fou*r, https://lapisphilosophicus.wordpress.com/wp-content/uploads/2012/08/o9a-classic-texts-part4.pdf

{25} qv. chapter one of *Allegations About The Order Of Nine Angles*, https://archive.org/download/o9a-refuting-accusations/o9a-refuting-accusations.pdf

{26} qv. Appendix IV, *Senholt And the Fallacy Of Incomplete Evidence*.

{27} qv. Appendix V.

{28} A facsimile of the Naos typescripts is available at https://gawathan.wordpress.com/wp-content/uploads/2022/10/naos-practical-guide-to-modern-magick.pdf

{29} The four novellas of The Deofel Quartet are available at https://gawathan.wordpress.com/the-o9a-deofel-archive/

{30} As noted in 301-page compilation *The Seofonfeald Paeth*,

> Page 9:
> "Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made."
>
> Page 189:
> § Join or form and become an active part of a political organization of the so-called "extreme Left" or of an "anarchist" nature whose aim is to replace, by political means, the current political status quo.
> § Join the Police or one of the armed forces and live the active life thatsuch a profession entails.
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."

{31} Anton Long, 2021 interview, https://gawathan.files.wordpress.com/2022/10/o9a-interview-2021a.pdf

{32} *The Satanic Letters of Stephen Brown*, volume I, https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{33} *The Law of The New Aeon*, 114 yf [2003]

{34} The chants are included in Naos, https://gawathan.wordpress.com/wp-content/uploads/2022/10/naos-practical-guide-to-modern-magick.pdf

{35} qv. *Marcheyre Rhinnings*, 2012, https://web.archive.org/web/20120117235238/http://www.nineangles.info/o9a-marcheyre-rhinnings.pdf

{36} See for example *De Natura Deorum*.

{37} An illustrated guide to The Star Game is at: https://archive.org/download/star-game-101/star-game-101.pdf

{38} The admission is contained in his 2021 interview: https://gawathan.files.wordpress.com/2022/10/o9a-interview-2021a.pdf

{39} O9A subculture is explained in the *Complete Guide To O9A Subculture*, https://gawathan.files.wordpress.com/2022/09/o9a-subculture-complete.pdf

{40} An extract from the article *A Confusion In Great Numbers*, by davidrosalesgiron88 available at: https://web.archive.org/web/20171012003451/https://praefuscusferrum.com /2017/05/21/corpus-nine-thirteen/}

{41} Pœmandres 18. Translated by D. Myatt, *Corpus Hermeticum*, 2017, ISBN 978-1976452369. Gratis pdf: https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

{42} (i) *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, https://archive.org/download/curious-case-v7/curious-case-v9.pdf (ii) the 22-page *Allegations About The Order Of Nine Angles: An Analysis*, https://archive.org/download/o9a-refuting-accusations/o9a-refuting-accusations.pdf

---

Appendix I
Rites of Internal Adept And The Abyss

The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

Appendix II
Ideology Or Esoteric Philosophy?

Overview

Since the Order of Nine Angles (O9A, ONA) has been described in the Media, by many of its critics and opponents {1} and by some academics {2} as a group with an ideology it is relevant to consider what is meant by the term 'ideology' and whether it applies to the O9A particularly as several students of the O9A have described the O9A as not only an esoteric philosophy but as a unique one.

A useful definition of ideology is:

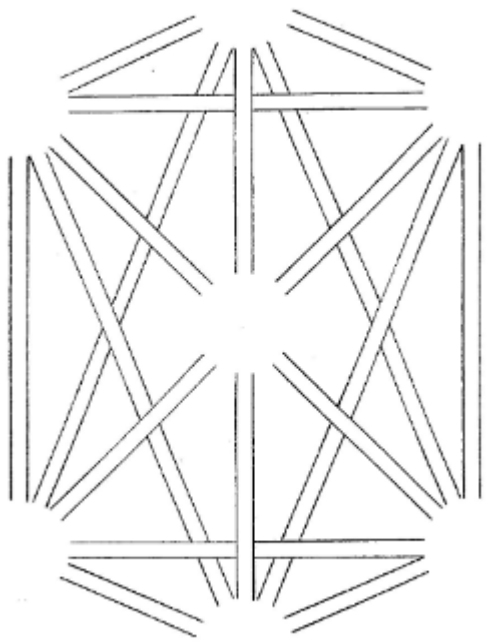
> "a coherent, organized, and distinctive and often fixed set of beliefs and/or ideas or of ideals, and which beliefs and/or ideas and/or ideals pertain (i) to governance, and/or to society, and (ii) to the means needed to reform or change existing governance and society and/or found a new society through reform, or through political means, or sometimes in some ideologies through violent means."

A philosophy is a distinctive explanation of the nature of reality, of Being and beings, which involves explaining the ontology and epistemology of that philosophy. In contrast an esoteric philosophy is:

> "a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure." {3}

In regard to the O9A the ordered structure is a septenary system - a Hebdomad - symbolized by the seven spheres and the pathways between them, with each sphere associated with a stage in a decades-long quest for Lapis Philosophicus {4} and which quest is termed the Seven Fold Way with:

> "the primary esoteric symbolism employed to describe the O9A Seven Fold Way is the septenary Star Game {5} of which it is said in the 1989 collection of texts titled Naos: 'The Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult.' It is also described there as a nexus between the causal and the acausal." {6}



The O9A Septenary

°°°

In regard to O9A ontology and epistemology:

i) Ontology

It is postulated that the Cosmos has both causal and acausal aspects, or "universes". The causal aspect of the Cosmos - the causal continuum or universe - is the physical, phenomenal universe of a causal metric currently designation by the term four-dimensional Space-Time. This is the realm of causal energy and of experimental sciences such as Physics, Astronomy, Chemistry, and Biology, and the realm where we have our physical being. It is the universe of linear Time and of the causality of past-present-future currently conventionally measured in terms of the passing of seconds, minutes, hours, days, and years.

The acausal aspect of the Cosmos - the acausal continuum or universe - is the realm of acausal energy and of an n-dimensional acausal continuum (where n is > 3 but ≤ ∞) of acausal Space and acausal Time. A living being such as ourselves is where acausal energy is presenced in the causal, with our psyche an expression of that acausality with aspects of that acausality conceptualized by us as archetypes, where an archetype is defined as a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal and thus "in the psyche": it is born, its lives, and then it "dies" or changes, that is, its acausal energy ceases to be manifest in the causal or assumes another form.

ii) Epistemology

There are two types of knowledge depending on the object or objects of perception. Causal knowledge is of Phainómenon, of causality, and is the knowledge derived from the physical senses, from the experimental sciences, through reason, scholarly learning, learning from practical experience (pathei-mathos, πάθει-μάθος) and such things as conventional philosophy.

Acausal knowing is of acausality and its interaction with the causal and thus of such occurrences or manifestations as archetypes, mythos, mythoi, foreseeing, intuition, synchronicity, empathy, the supernatural, and pathei-mathos. In regard to the O9A, acausal knowing is also considered to be attainable through a hermetic quest, an ἄνοδος, such as the Seven Fold Way which includes the practical techniques of Insight Roles, Grade Rituals such as Internal Adept, Esoteric Chant and The Star Game. {7}

In addition, the aim of the decades-long O9A quest for Lapis Philosophicus is an individual one, or one involving a partnership between two individuals, and pertains to their change, their development, as individuals and not to governance, and/or to society and does not involve the aim of reforming or changing existing governance or society.

> "Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time." {8}

It seems logical therefore to conclude that the O9A is an esoteric philosophy and not an ideology, with academics and others mistaking a short-term (twelve to eighteen month) individual task (one Insight Role out of many) of one stage of the Seven Fold Way, that of External Adept, with the task of the O9A. or after undertaking such a task, such an Insight Role, for that short period of time in order to personally learn from it, the External Adept leaves such external tasks behind and advances toward the next stage, that of Internal Adept which involves living alone in a wilderness area for at least three months and which experience, like the Rite of The Abyss which follows years later is also a personal learning experience which does not involve seeking to reform or change existing governance or society.

The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

Such difficult personal, hermit-like, learning experiences are the essence of the O9A Seven Fold Way. As is evident from the Diary of one follower of the Seven Fold Way who undertook the Rite of Internal Adept. {9} Which Diary has of course been neglected by both critics and academics who have written about the O9A.

Misunderstanding The O9A

This misunderstanding of the task of the O9A - the claim that the O9A is an ideology - arose because those making it and repeating it failed to study O9A primary sources {10} and failed to use those primary sources as the necessary basis for a knowledge and understanding of the O9A. Instead, those claiming that the O9A is an ideology used secondary or tertiary sources and, perhaps in most cases unknowingly, committed the fallacy of appeal to authority. {11}

Conclusion

The failure even by academics to understand the O9A by researching and using O9A primary sources and those sources alone, is perhaps an indictment of our inquinatious era where:

> "the esoteric and the numinous - and their mysteries and their effluvia - have often become and are increasingly becoming not only obscured by the propaganda spread by ideologues in the service of their ideology, be it political or religious or otherwise, but also sullied by inquinators who do not understand kalos kagathos let alone what it means and implies in personal terms and who naturally turn to the Internet to search for its meaning as they do for terms such as inquination."

Haereticus
January 2024
v. 1.05

°°°°°°°

{1} Examples of the term applied to the O9A are in Case 1:20-cr-00314-GHW Document 159, Sentencing Submission, United States of America v Ethan Melzer, https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The document summarizes the Establishment view of the O9A post-2018 and is comprehensively analysed in Part II of The Curious Case Of Mr Melzer And The Order Of Nine Angles, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{2} qv. Daveed Gartenstein-Ross & Emelie Chace-Donahue: *The Order of Nine Angles: Cosmology, Practice & Movement*, Studies in Conflict & Terrorism, DOI: 10.1080/1057610X.2023.2186737

{3} *A Question Of Logic*, included in *O9A: The Importance Of Primary Sources*, https://archive.org/download/sources-overview/sources-overview.pdf

Refer also to Julius Evola, The Seven Fold Way, And Hermeticism, https://sevenoxonians.files.wordpress.com/2022/10/evola-7fw-v7.pdf

{4} Lapis Philosophicus is descried in footnote {7} of Appendix III.

{5} qv. *The Star Game – An Illustrated Guide*, https://gawathan.files.wordpress.com/2022/10/the-star-game-101.pdf

Another guide is included in *Julius Evola, The Seven Fold Way, And Hermeticism*, https://sevenoxonians.files.wordpress.com/2022/10/evola-7fw-v7.pdf

{6} https://web.archive.org/web/20230726071440/https://sevenoxonians.files.wordpress.com/2023/06/longusian-primary-sources.pdf

A facsimile of the 1989 edition of the typescripts compiled under the title Naos is available as a pdf at https://web.archive.org/web/20230524234742/https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf

{7} https://archive.org/download/o9a-boundaries-philosophy-v9_202209/o9a-boundaries-philosophy-v9.pdf

{8} *Anton Long, The Enigmatic Truth*, 2012, https://web.archive.org/web/20230917145049/https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

{9} *Diary of an Internal Adept*, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

{10} In regard to O9A primary sources, and secondary and tertiary sources in general, refer to *O9A: The Importance Of Primary Sources*, https://archive.org/download/sources-overview/sources-overview.pdf

{11} In regard to fallacies, refer to *Fairness, Fallacies, And The Cræft Of Research*, included in *O9A: The Importance Of Primary Sources*, https://archive.org/download/sources-overview/sources-overview.pdf

{12} Refer to chapter three of *Allegations About The Order Of Nine Angles*, https://archive.org/download/o9a-refuting-allegations/o9a-refuting-allegations.pdf

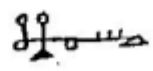
---

Appendix III
Satanism And Naos

The Seven Fold Way as described in the collection of typescripts titled *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, *Esoteric Sorcery*; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names:

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they {1} - is/are linked to an alchemical process, and as a 'dark god' - Shaitan - to one of the paths linking the seven spheres:

	Path	Word of Power	Sigil	Image
1	☽ → ☿	Noctulius		XV
	☽ → ♀	Nythra		XIII
	☽ → ♂	Shugara		XVIII
	☽ → ☉	Shaitan		VII
	☽ → ♃	Aosoth		XIV
	☽ → ♄	Azanigin		X
	☿ → ♀	Nekalah		VIII
	☿ → ☉	Ga wath am		0
	☿ → ♂	Binan ath		I
10	☿ → ♃	Lidagon		XI
	☿ → ♄	Abatu		XVI
	♀ → ☉	Karu samsu		VI
	♀ → ♂	Nemicu		XVII
	♀ → ♃	Mactoron		II
	♀ → ♄	Velpecula		XIX
	☉ → ♂	Kthunae.		IV
	☉ → ♃	Atazoth		V
	☉ → ♄	Vindex		XII
	♂ → ♃	Davcina		III
	♂ → ♄	Sauroctonos		IX
21	♃ → ♄	Naos		XX

Septenary Pathways
(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

°°°

The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagula-tion	Hriliu			Ecstasy
☉	Putrefac-tion	Lux			Vision
♂	Sublima-tion	Azif		Libra	Blood
♃	Fermenta-tion	Azoth		Capri-corn	Azoth
♄	Exaltation	Chaos			Thought

°°°

Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of

Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. {2}

As the author of Naos states:

> "The essence of the genuine LHP - and this includes the Dark (or sinister) Tradition and traditional Satanism - is the use of magickal energies to enhance the evolution of the individual. Such evolution cannot exist outside the LHP as a willed act. Evolution is willed, as a magickal act, via experience: by revealing the acausal, by confronting it (usually via symbols) and finally by integrating it."

The much vaunted 1984 Black Book of Satan {3} is thus something temporarily used by an O9A External Adept as part of their training; just one aspect of their sinisterly-numinous pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way.

The Sinisterly-Numinous O9A Tradition

The sinisterly-numinous is a world away from the egoism implicit in the modern satanism of Howard Stanton Levey, Michael Aquino, and their followers, with the essence of the sinisterly-numinous explained by Anton Long in two articles written between 2011 and 2012. The first quotation is from *Discernment, Pathei-Mathos and the Initiatory Occult Quest*,

> [We] are not concerned about mundane matters such as being 'popular' nor about being understood by mundanes. Our nature is to discover, by experience of the sinister-numinous, the Reality hidden by abstractions, beyond the illusion of opposites.
>
> This discovery involves an esoteric - a living - alchemy, given that we, as human individuals, are nexions, a nexus between causal and acausal, with a living (a sinister-numinous) psyche capable of change and development. An esoteric alchemy - an initiatory Occult quest - where we become a new type of symbiotic life, part of a living cosmic matrix, and which symbiotic living, far beyond the ego, the unbalanced hubris, of mundanes, can, through our discovery of Lapis Philosophicus, gift us with our aims of wisdom and perchance the possibility of an existence beyond the causal death of the mortal self [...]
>
> The term sinister-numinous is used to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of 'good' and 'evil', and a division not so obvious in denotatum.
>
> The Dark Art of pathei-mathos is one means to know, to experience, the sinisterly-numinous, and thus to discover the Reality beyond the illusion of opposites. What is uncovered is The Sinister-Numen, which is the genesis of that which, and those whom, re-present certain types of acausal energy in the causal. Certain archetypes, and archetypal forms, are - exoterically - sinisterly numinous, and hence have the ability to influence and inspire human beings - as well as, in some cases, having the ability to direct certain individuals beyond the ability of those individuals to control such direction. {4}

The second quotation is from *The Adeptus Way and The Sinisterly-Numinous*,

> "The Adeptus way – the way of our adepts – is manifest both in our newer Seven Fold Way and in our more traditional Way of the Rounwytha. The Adeptus way is a distinct way of life, involving a life-time commitment, so that our Adepts often feel and know how different they are from most other humans. Different in terms of personal character; in terms of faculties; in terms of knowing; in terms of experience; in terms of feelings, aims, and goals. And also in terms of how – even now in this Aeon where most human communication is still by words, written and spoken – they are able to communicate with their own kind and often with other humans sans words.
>
> This communication of ours is not only the use of ONA-speak and of an esoteric langage or two {a} – such as The Star Game – but also the result of using and developing Occult faculties and skills such as esoteric-empathy and thus becoming empaths, and possessing talents such as foreseeing. Which skills and talents and faculties are muliebral and which developing and possession and use of such muliebral qualities are one presencing of the numinous within a human man, with such a presencing necessary for that sinister-numinous balance which it is one of the aims of an Adept to cultivate and to live.
>
> It is these qualities – and the type of character, the type of person they breed – that manifest the Adept and marks us as markedly different from the majority who apply to themselves, or to their beliefs, terms such sinister, satanist, and Left Hand Path, even though we ourselves are all those things and in many ways by our living define or redefine such terms.
>
> For our Way is primarily esoteric and therefore is concerned with all of the following: (i) wyrd – the numinously archetypal; (ii) with a type of learning that involves the arts of human culture, the Occult arts, and the pathei-mathos of Occult and exoteric experiences; (iii) with developing certain faculties, such as esoteric-empathy; (iv) with the sinisterly-numinous [...]
>
> In terms of the way of the Adept, an experience and thence a wordless personal knowing of this living unity [the sinister-numinous] is the purpose of the Camlad Rite of The Abyss and of the living that precedes it, and

forms part of the training of the Adept. Part of this personal knowing is of Wyrd, and thence of the Aeonic perspective beyond a personal destiny; a knowing, experiences, that move – that develop – the individual far beyond the attempted deification of the ego, the self, and beyond the hubris, arrogance, posturing, lack of self-honesty, and self-delusion, that are the basis of all Magian occultism, whether such occultism be described as RHP, LHP, or satanic.

This can be expressed in a simplistic, exoteric way, and which exoteric expression gives an insight into how those using the way of the clan or the way of the independent O9A operative might discover and then live the sinisterly-numinous. In brief, our Occult kind, our Adepts, have: (i) a type of pagan knowing and understanding of the natural world; {b} (ii) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (iii) a certain culture, where by culture here is meant the arts of life made manifest by living by our code of kindred-honour, having a living (and thus numinous) tradition, having self-control, self-honesty, having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death." {5}

{a} Editorial Note. The older form langage is used to distinguish such an esoteric langage from ordinary language using words; with an esoteric langage generally employing symbols, as in The Star Game. As Anton Long noted in *Some Notes Concerning Language, Abstractions, and Nexions*,

"By the term adunations is meant some-thing which when placed in its correct relation to other adunations reveals the unity, the whole, of which it and they are a part. From the Latin adunatus - ad+unare, to unite, make whole.

Adunations are sinister-numinous symbols (symbols/representations with a sinister-numinous dimension, i.e. having/representing acausal energy) which may be temporarily assigned certain meanings or associations or correspondences. For example, the nine basic adunations (pieces) of TSG [The Star Game] are: a(a) a(b) a(c) b(a) b(b) b(c) c(a) c(b) c(c) with each adunation being a combination/amalgam of two sinister-numinous elements. Thus, in Alchemical terms, a is the Alchemical symbol for Salt, b is the Alchemical symbol for Mercury, and c is the Alchemical symbol for Sulphur. Abstractly, a is the Greek letter alpha, b the letter beta, and c gamma. In terms of the Dark Tradition, a is causal space-time; b is where the acausal is present or manifest in the causal (a type of nexion), and c acausal space-time.

The term adunations is used here in preference to ordinary terms such as 'pieces and symbols' in order to express their sinister-numinous nature. It should be noted that the temporary meanings assigned to the individual elements and thence to each adunation are for comparison and learning only - for such assigned meanings are only exoteric, causal, reflexions of their wordless, symbol-less, acausal essence. An essence discovered by using the adunations as language: that is, by using, 'playing', TSG."

{b} By pagan here is meant the knowing and the appreciation of the natural world that is germane to the Rounwytha.

Furthermore, as Anton Long wrote in 2011 in reference to abstractions,

> "understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, 'image' or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some 'perfect' or 'ideal' form, category, or thing, is part of abstraction.
>
> Esoterically, an abstraction has only a causal being and therefore is not a nexion; not a presencings of the sinister-numinous - the unity, the connexions - that sentient life re-presents. Exoterically, an abstraction is neither living nor archetypal; not imbued [with and] does not and cannot presence the acausal/the sinister-numinous." {6}

In his last pubic writing, dated 2012, Anton Long explained the essence of the decades-long hermetic quest that is the Seven Fold Way, which is the quest by the individual for Lapis Philosophicus, {7}

> "Lapis Philosophicus – the jewel of the alchemist; the goal that the alchemist, through alchemy, seeks. Possession of this jewel is, according to aural tradition, sufficient to gift the alchemist with both wisdom and the secret of a personal immortality.
>
> Let me begin the story – of the secret of lapis philosophicus – at the end, and which writing about this particular story will be the last writing of mine on any Occult, esoteric, matter, and thus the end of my chatter. The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.
>
> That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge.
>
> For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden." {8}

The Seven Fold Way And Lapis Philosophicus

The goal of the Seven Fold Way, and thus of the O9A, is for the individual Adept to discover Lapis Philosophicus. It is not, as academics and others seems to believe, to overthrow the existing status quo by revolutionary or unlawful means. Which discovery is the balancing (ἀρρενόθηλυς) in the individual of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and thus betakes them to a wordless knowing of the unity - of The Acausal, of The One-The Only (τὸ ἓν), of The Monas (μονάς) - beyond causal abstractions and beyond the dialectic of opposites.

Hence,

> "Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time." {9}

Despite this, the O9A has been accused of propagating the urban myth of 'the great replacement' and what has become known as 'accelerationism' whereas the O9A has always had an Aeonic, a Millennial, Perspective based on an understanding of causal abstractions and the dialectic of opposites. An understanding based on the esoteric knowledge of metamorphosis which in non-philosophical terms is the axiom that all supra-personal ideated constructs manufactured or described by humans, being supra-personal and solely causal in nature, are not only subject to change over causal time but have a limited life-span, just as the living organisms of Nature, presenced on Earth, have a limited span of life. Such supra-personal human manufactured constructs include States, nations, cultures, and Empires; and also ideas, legends, myths, philosophy and even religions and archetypes, all of which, over periods of causal time, are subject to revisions, meliorations, varying interpretations, schisms, reformations and counter-reformations, and thus, in Aeonic terms, they all decline, are replaced, and eventually die.

There is thus no need to seek to overthrow the existing status quo by revolutionary or unlawful means. For what academics and others seem to have done is mistake the time-limited practical learning experience, or experiences, of an External Adept for an aim, or more usually for the aim, of the O9A; as they do and have done, for example, in the case of satanism and the Black Book Of Satan, and in the case of a suggested External Adept "insight role" of a year to eighteen months involvement with neo-nazism.

This mistake is because they have ignored or have not studied the most fundamental aspect of O9A esoteric philosophy and praxis, 'the sinister-numinous' which is the quintessence of the Seven Fold Way and thus of the decades-long individual quest for Lapis Philosophicus.

Morena Kapiris
September 2023
v. 1.09

°°°°°°

URL's valid as of September 2023

{1} There is an interesting discussion in Anton Long's *Some Notes Concerning Language, Chants, and Acausal Entities* (2011) about human gender in relation to acausal-entities/dark-gods:

> "[When] we consider a matter such as entities – living beings – existing or dwelling in what we term the acausal continuum, then it is to be expected that they will exist, and will behave, in a way different from such living beings that we normally interact with in our own causal continuum. That is, that they may possess qualities which beings living in our causal phenomenal world do not.
>
> For example, do such acausal entities as the ONA esoteric tradition mentions possess the quality, the behaviour, we describe as biological gender, and which gender we ascribe to most living beings in the causal (with some exceptions, such as monomorphic life). Or is our biological notion of gender irrelevant to such acausal beings? Also, do such acausal entities have the quality, the behaviour, we describe as discrete singularity so that, for example, they have a distinct body separate from other bodies and thus occupy a finite Space at certain specific moments of causal Time?
>
> These questions further raise the issue of language – of how we describe them or denote them by some name, and whether the grammar we have developed is apt in the case of such acausal entities. For instance, is a word such as Noctulius a male or a female name? Ditto with Satanas. Or is a name such as Kabeiri that of a single entity or of a plurality of such entities? Is Satanas, for example, even a name in the normal grammatical sense – that is, a proper name? If so, is it singular or plural?
>
> Thus, is it correct or necessary to apply the rules of ordinary grammar – such as declension – to such a descriptive word? If not, what does that mean in respect of how the name is used, for instance in some chant to esoterically invoke such an entity? This raises general questions about the nature of both language and grammar."

https://web.archive.org/web/20140113001600/http://omega9alpha.files.wordpress.com/2013/11/concerning-esoteric-and-exoteric-languages.pdf

{2} The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate

and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at https://web.archive.org/web/20230913060118/https://theo9away.files.wordpress.com/2021/12/diary-internal-adept-v1.pdf

{3} A copy of the 1984 edition is in the British Library at General Reference Collection Cup.815/51, BNB GB8508400

A facsimile of the Naos collection of typescripts is available (43Mb pdf) at https://web.archive.org/web/20230524234742/https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf

{4} *Discernment, Pathei-Mathos and the Initiatory Occult Quest*, Included, pp.8-12, in https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{5} *The Adeptus Way and The Sinisterly-Numinous*, https://web.archive.org/web/20170710191726/https://omega9alpha.wordpress.com/the-adeptus-way/

{6} *Some Notes Concerning Language, Abstractions, and Nexions*, https://web.archive.org/web/20140113001600/http://omega9alpha.files.wordpress.com/2013/11/concerning-esoteric-and-exoteric-languages.pdf

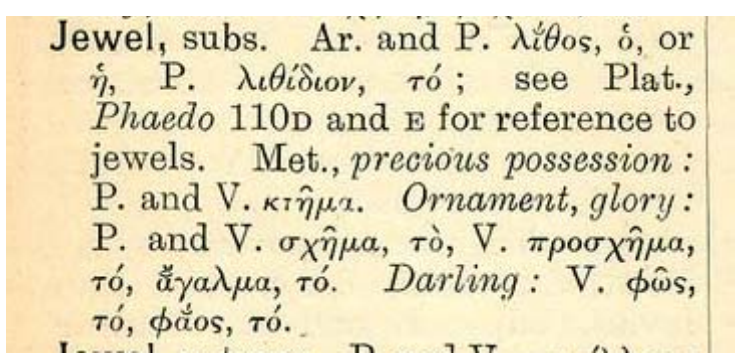
{7} As described in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum*:

As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἢ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε


Jewel, subs. Ar. and P. λίθος, ὁ, or ἡ, P. λιθίδιον, τό; see Plat., *Phaedo* 110D and E for reference to jewels. Met., *precious possession*: P. and V. κτῆμα. *Ornament, glory*: P. and V. σχῆμα, τὸ, V. προσχῆμα, τό, ἄγαλμα, τό. *Darling*: V. φῶς, τό, φάος, τό.

https://archive.org/download/evola-7fw-v3/evola-7fw-v3.pdf

{8} *The Enigmatic Truth*, 2012, https://web.archive.org/web/20230917145049/https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

{9} Anton Long, *O9A Adversarial Action – Success or Failure?*, https://rounwytha.wordpress.com/2012/06/19/o9a-adversarial-action-success-or- failure/

Appendix IV
Senholt And the Fallacy Of Incomplete Evidence

Jacob Senholt, in a revised version of his 2009 MA thesis titled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* published as a chapter in the 2012 book *The Devil's Party - Satanism in Modernity* {1} alleged that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which it has been claimed influenced David Copeland, and Senholt like others before and since - including the authors of the 2023 article *The Order of Nine Angles: Cosmology, Practice & Movement*, DOI:10.1080/1057610X.2023.2186737 - Senholt provided no evidential facts in support of that particular allegation, and did not mention that following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

Senholt also presented his circumstantial evidence that Myatt=Long and in the process and probably inadvertently

commits the fallacy of incomplete evidence which is when only certain evidence is presented with other evidence not found, or ignored or deliberately suppressed.

Circumstantial Evidence

i) He mentions a 1978 text, *Copula cum Daemone*, which he claims was written by a DW Myatt and was "in a collection of ONA manuscripts" manuscripts but does give the title of this collection nor any details of publication or images of the text nor any evidence that it was written by Myatt. He them claims that in later digital editions of this text - which again he provides no references to or images of - it was attributed to various other authors and concludes that this is "a clear example of a text originally issued by Myatt, and later disguised with a pseudonym."

In other words, he does not provide any evidential facts but presents only his personal opinion.

ii) He goes on to claim that the *Diablerie* manuscript - a copy of which is in the British Library {2} - "reveals details of Long's life that appear remarkably similar to Myatt's own life" and cites Goodrick-Clarke and yet as with Goodrick-Clarke {3} does not provide comparisons using research based on documentary evidence from primary sources regarding Myatt's life.

Thus and yet again Senholt does not provide any evidential facts but presents only his personal opinion.

iii) His next claim is that since writings by Myatt and the ONA have been published by the same publisher there "is a direct connection" which is a spurious conclusion since publishers often print items from various authors which does not mean the various authors are connected in any way.

iv) His next piece of circumstantial evidence "concerns the use of alternate dating-systems", about which he states that since both Myatt in his National Socialist writings and the ONA use "yf, designating the Year of the Führer" there is a connection, neglecting to mention - or failing to discover through research - that other groups such as the Ku Klux Klan and Willian Pierce of National Alliance fame and other neo-nazis have used the same dating system, both in its English form and its German form of 'Jahr des Fuhrers' {4}.

(v) His final piece of circumstantial evidence is linguistic, claiming that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas." He cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

However, he not only does not provide any evidence from forensic linguistics but fails to mention numerous texts by Anton Long and by self-declared O9A adherents in which he explains the purpose of Anton Long's Labyrinthos Mythologicus which implies:

> "myth-making; creating or concerned with mythology or myths; a mythical narrative, and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic." {5}

In other words, it was used not only to test and select candidates but also had an antinomian, dialectical, and japing purpose with Anton Long in a 28th August 103yf [1992] letter to Temple of Set member David Austen writing that the intent was "to make people like you draw the conclusion you were intended to make." {6} There is also the problem of the O9A 'manual of style' in relation to the claim that

> "since one or more ONA blogs or websites, or some articles, use the same or similar styling and/or layout as some blog or website or article by or assumed to be by Myatt, it means that Myatt is behind them all – clearly ignoring the obvious fact that such similarities, if not just coincidental, could well be a deliberate imitation designed to get mundanes to jump to such a silly, fallacious, conclusion." {7}{8}

In regard to forensic linguistics,

> "author profiling is subjective not empirical and thus not definitive. Second, and most important in this case, the task would be formidable with the result easily open to question given the volume of material written by both Myatt and the pseudonymous Anton Long over several decades and given that the forensic profiler would have to subjectively select what texts from what years to compare.
>
> What would their subjective criteria for such a selection be? To compare a few texts from around the same time? To compare a few texts from the same decade? To compare just a few or dozens of texts from three or four decades?
>
> Since 1984 with the publication of his 45 page tract *Vindex - Destiny of the West* to 2022 with the publication of his *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, Myatt has written thousands of pages of texts. The texts also vary in subject matter, from polemical propagandistic texts in support of National Socialism (1984-1998) to ideological tracts in support of his 'ethical National Socialism' (1996-1998) to items supporting a particular and radical interpretation Islam (2001-2008) to his post-2012 writings about his philosophy of pathei-mathos to his autobiographical effusions such as his 2014 collection of essays titled One Vagabond In Exile From The Gods and the letters included in parts two and three of his Understanding and

Rejecting Extremism. There is also the matter of Myatt's translations of and commentaries on tractates of the Corpus Hermeticum (2017) and his 2017 scholarly monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua*.

In the case of Anton Long there are also thousands of pages of texts, from some of the typescripts included in Naos (1989) to The Satanic Letters (1992) to *Enantiodromia - The Sinister Abyssal Nexion* (2012). The issue is further complicated by writings published between 1992 and 2011 which do not bear the name 'Anton Long' and thus are anonymous but which anonymous texts many critics have assumed were written by Anton Long but for which assumption they have not and never have provided any evidence." {7}

Insight Roles

Following his circumstantial evidence, Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Of five Insight Roles, Senholt cites three - (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism" - which he claims Myatt has undertaken.

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role.

Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin and joining the police or the armed forces.

Conclusion

In summary, Senholt does not provide any evidential facts in regard to the urban tale that Myatt was/is Anton Long and founded the O9A. Instead, he commits the fallacy of incomplete evidence. That his work is often cited as 'proof' that that urban tale about Myatt being Anton Long provides another example of people committing the fallacy of appeal to authority.

River Isis Collective
Oxonia 2023
v. 1.09

°°°

{1} Per Faxneld and Jesper Aa. Petersen (editors), *The Devil's Party: Satanism in Modernity*, Cambridge University Press, 2012.

{2} A copy of the 19 page *Diablerie - Revelations of a Satanist* typescript is in the British Library: General Reference Collection Cup.711/742, BNB GB9219567.

{3} Goodrick-Clarke's identification of Myatt as 'Anton Long' - in his book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity, NYU Press*, 2003 - is solely based on his claim that Myatt was the author of a typescript titled Diablerie, a copy of which is in the British Library, General Reference Collection Cup.711/742, BNB GB9219567.

He provides no evidence, no sources, for this claim of his, or for his other claims such as that "the ONA was founded by David Myatt" and that Myatt was "a long time devotee of satanism."

Goodrick-Clarke also failed to research and provide any documentary evidence from primary sources regarding Myatt's life so that it could be compared to the life described in the Diablerie manuscript; he failed to ask Myatt himself about the manuscript which Myatt his 2012 text *A Matter of Honour* denounced as a work of fiction: https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf That Goodrick-Clarke's book is and has been often cited as 'proof' that DM=AL thus provides another classic example of the fallacy of appeal to authority.

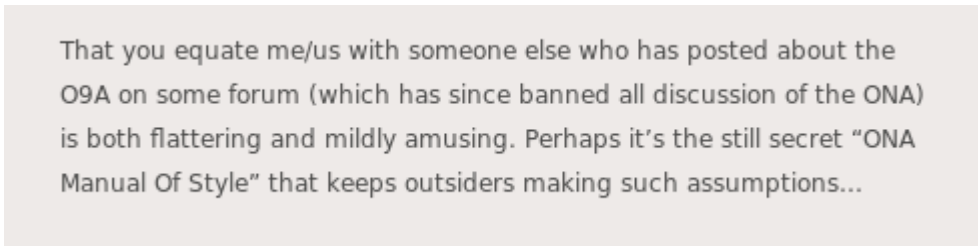
{4} https://web.archive.org/web/20230511054221/https://www.nytimes.com/1991/11/03/world/klan-seizes-on-germany-s-wave-of-racist-violence.html

{5} *A Glossary of Order of Nine Angles Terms*, v. 7.05, included in *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{6} The letter is included in facsimile in volume one of *The Satanic Letters of Stephen Brown* available at https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{7} *Author Profiling In The Case Of David Myatt And Anton Long*, https://archive.org/download/dm-o9a-author-profiling/dm-o9a-author-profiling.pdf

{8} The O9A 'manual of style' was publicly mentioned in several 2015 and 2016 Internet posts such as this one from 2016:


That you equate me/us with someone else who has posted about the O9A on some forum (which has since banned all discussion of the ONA) is both flattering and mildly amusing. Perhaps it's the still secret "ONA Manual Of Style" that keeps outsiders making such assumptions...

https://web.archive.org/web/20220511055625/https://annaczereda.wordpress.com/2016/09/13/mad-as-a-hatter/

It was also described in a 2016 article titled *The O9A Manual Of Style*,

> "As mentioned to some correspondents over the years, those who are associated with the Falciferian O9A have had an 'ONA Manual of Style' just as many older, established, newspapers (such as the Guardian and the New York Times) have their in-house manuals of style and usage. Such manuals are often updated every few decades, and are useful guides that enable printed items to have an 'in-house' style. Given the non-hierarchical structure and ethos of the O9A, the manual offers guidance, recommending best practice rather than giving rules which are expected be followed.
>
> The ONA manual deals not only with the specific - O9A assigned - meaning of certain words (such as nexion, presencing, mundanes, culling) but also with many other topics, such as (i) whether certain words - for example 'satanism' and 'satan' - should be with an upper or a lower case S, (ii) how titles and subtitles should appear (usually, and against current convention) with all words beginning with upper case), (iii) how footnotes should be numbered and displayed (usually numbered within curly brackets), (iv) how each page should be set out, (v) how texts should display the name of the author, and (vi) how the introduction to following paragraphs should be phrased, with suggestions ranging from 'However' to 'In addition' to 'Thus'
>
> [...]
>
> Initially compiled by 'Anton Long' in the early 1990s, the manual has gone through several editions, with one of its main functions being inspired by what was once termed the Aquino fallacy."

The 2016 article was included in the compilation *The Dialectical Order Of Nine Angles*, a copy of which is available at https://web.archive.org/web/20220510160627/http: //www.o9a.org/wp-content/uploads/dialectical-o9a.pdf

---

Appendix V
Goodrick-Clarke

The work by Goodrick-Clarke titled *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, published by NYU Press in 2003 has often been cited by academics and others in relation to Myatt and the Order of Nine Angles (O9A, ONA) with some, such as Massimo Introvigne, writing "that Long and Myatt were one and the same was confirmed by British scholar Nicholas Goodrick-Clarke (1953–2012) in his 2003 book Black Sun". {1}

Among the many claims made by Goodrick-Clarke are that:

° "the Nine Angles (ONA) was founded by David Myatt", p.216
° "Myatt's activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts. In 1973 he met a woman who led the ONA, a small satanist-wicca group whose tradition and practices greatly excited his interest", p.217
° "Myatt took over the order [ONA] and threw himself into the task of codifying and extending its teachings into a fully developed system of initiation and training for adeptship", p.217
° "Myatt rejects the quasi-religious organization and ceremonial antics of the Church of Satan, the Temple of Set and other satanic groups", p.218
° "Myatt was "a long time devotee of satanism", p.217
° "the chief representative of Nazi satanism in Britain is David William Myatt", p.216
° "the young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," p.216
° "The ONA possesses a graded hierarchy designed by Myatt—the Seven-Fold Way—for the training of satanists", p.219

However, he provides no evidence whatsoever from primary sources for any of his claims regarding Myatt and the O9A, with an analysis of his book revealing that his claims are entirely based on his assumption that Myatt was the author of a typewritten 1992 manuscript titled *Diablerie, Revelations of a Satanist* a copy of which is in the British Library {2} and which author is given in that text as Anton Long.

Goodrick-Clarke could, for example, have compared Myatt's life, documented in primary sources, with the life of the person described in Diablerie, with this lack of evidence from primary sources evident in incorrect assumptions such as that Myatt's middle name is William, and that Myatt first met Colin Jordan and joined Jordan's British Movement in 1969 (p.217) and not in 1968 as such primary sources reveal.

He thus unscholarly uses the name Myatt interchangeably with that of Anton Long, and unscholarly because he provides no evidential facts for such an assumption.

Goodrick-Clarke also failed to mention relevant facts such as Myatt's 1970s arrest by the Yorkshire Regional Crime Squad, Myatt's subsequent criminal trial and conviction for organizing and leading a gang of thieves, and that Myatt's two terms of imprisonment were not, as Goodrick-Clarke claimed, both of six months.

Written in 2003, Goodrick-Clarke's book also does not provide any comparisons between the writings of Myatt and the style of writing, and the claims made, in *Diablerie*. A useful comparison made, in respect of Diablerie, by another author, an extract from which is provided in the Appendix below.

In conclusion, the fact that Goodrick-Clarke's book is and has been often cited as 'proof' regarding Myatt and the O9A, as in the case of Introvigne et al, provides another classic example of the fallacy of argumentum ad verecundiam, the fallacy of appeal to authority.

°°°

{1} *Satanism: A Social History*, Brill, 2016, p.357. Since Introvigne does not provide any evidence from his own research using primary sources, his claim is a classic example of the fallacy of appeal to authority

{2} General Reference Collection Cup.711/742, BNB GB9219567

As for the book itself, it is a slim, spiral bound, volume with card covers whose pages are facsimile copies of a typewritten text and which text contains many typos, and many misspellings.

°°° ° °°°

Appendix

Diablerie

Content and Style

In terms of content, *Diablerie* is unremarkable. The narrative is one of an arrogant, self-opinionated, pompous young man who professes to "posses the pride of Satan"; who takes an interest in Satanism; who hilariously sets out to do "evil deeds"; who smirks that he "would have to be ruthless"; who gloats that he "knew more about the Occult and magick than these people who performed ceremonial rituals after the Golden Dawn"; and whose "evil deeds" are lame or laughable or sound like the adventures of a frat boy.

In terms of style, a lot of *Diablerie* differs quite markedly from the writings of Myatt dating from the 1980's and the 1990's, and which writings from that period include his well-known text *Vindex, Destiny of the West* (published in 1984) and his many articles about National Socialism, such as *National-Socialism: Principles and Ideals* (published in 1991 and part of his fourteen volume Thormynd Press NS Series).

Reading texts such as *Vindex* and *National-Socialism: Principles and Ideals* gives an appreciation of Myatt's early style; and this style is often detailed (some might say convoluted) and sometimes expressively direct, especially when he is writing about National Socialism. Consider the following, from his *Vindex*:

> "If an understanding of history implies an understanding of the present and a feeling for the future, then the work of the historian Arnold Toynbee is of great importance, for from his study of civilizations – and with the help of some of Oswald Spengler's insights – it is possible to construct a model of history that is fully in accord with scientific methodology and which predicts the future of the West."

and this, from *National-Socialism: Principles and Ideals*:

> "One of the most fundamental principles of National-Socialism – expressing thus the wisdom of civilization – is that each individual is a part of, and has duties and obligations to, their folk or race.
>
> That is, that the individual is not an isolated being, concerned only with their own self-centred desires and feelings (including their own 'happiness' and material well-being), but rather belongs – and that this belonging, involving as it does duties and obligations toward their folk and thus the civilization that folk has created, is necessary for a healthy existence: of the individual, the folk and their civilization….
>
> One of the most important truths that expresses the reality of civilization is that of race. Race is a representation of the natural order – of how evolution works, and how Nature, or the gods/God, are expressed, manifested or presenced on Earth."

Contrast these with the following, from *Diablerie*:

> "Which boy could resist? So I went with him – to a brothel. Actually, it just looked like an ordinary house down an ordinary Singapore alley. The ladies were rather nice – and wore elegant silk sarongs….

> I had both a light and a dark side. The dark side wanted to find its limits. I thought what it would be like to kill, to do dark deeds....
>
> But always a Promethean fire, a Satanic spirit drove me on – toward something. What, I often did not know. But I had a belief in myself, an arrogance which I knew no one or anything could break.
>
> I possessed the pride of Satan.... The world was mine – if I chose to take it..... London called. There, it seemed, I might find the forbidden."

The difference is obvious. The former are the words of an intellectual; the latter are the clipped sentences of the type often found in first-person 'action' novels or comic strips of the Dick Tracey type. It is as if *Diablerie* is pulp fiction, a first-person narrative of fictional anti-hero and evil Satanist, Anton Long, with – and importantly – some quotes from the writings of the real person who the author wants people to believe is the inspiration for his fictional Anton Long. Quotes inserted as 'background' for credibility, as the author of a crime novel inserts material gleaned from real crimes and real police investigations for credibility. In the case of *Diablerie*, some of the inserted material is most probably taken from Myatt's 1984 autobiographical memoir or from remembered conversations with Myatt himself, or from both.

The rest of the inserted material being plagiarized from Myatt's political writings which already, by 1991, were quite extensive and widely distributed.

Errors and Omissions

Myatt's early years – for example his childhood in Africa and Asia – were first recounted by him in his 1984 autobiographical memoir, a memoir which he used as the basis for part one of his *Autobiographical Notes: Towards Identity and the Galactic Empire*, written in 1990, first openly published in 1993 and mentioned and used as a source in *Cosmic Reich: The Life and Thoughts of David Myatt*, published by Renaissance Press, New Zealand, in 1995. If one compares these *Notes* with Anton Long's early years, as related in *Diablerie*, then it would appear as if the narrator of *Diablerie* is Myatt, or at least someone with a knowledge of Myatt's early life, a knowledge obtained from that memoir, those *Notes,* or remembered from a reading of that memoir or those *Notes* or from conversations with Myatt himself or remembered from all three.

However, if the narrator was Myatt, then it is curious as to how many errors and omissions occur in the section of *Diablerie* devoted to Anton Long's early years. For instance, in the *Notes* Myatt writes that from around the age of thirteen, while abroad, he "studied ancient Greek, Latin, Chinese and Sanskrit", while *Diablerie* has Anton Long learning Greek and Latin in England at the age of fifteen (or maybe sixteen).

Comparing *Diablerie* with *Myngath* – Myatt's official autobiography – the error and omissions regarding those early years are even more apparent, which leads to three possible conclusions. Firstly, that if Myatt was the narrator of *Diablerie* then in that work he lied about or falsified many facts and also invented stories about himself. Secondly, that the narrator of *Diablerie* was not Myatt but someone who knew him and co-operated with him in producing the pulp fiction narrative that is *Diablerie*. Thirdly, that the narrator of *Diablerie* was not Myatt but either someone who knew him (politically, or otherwise) or who had access to or had read the memoir or the *Notes* or both, and who produced the pulp fiction narrative that is *Diablerie* in order to create Anton Long, the myth, but who made mistakes when recalling material once read, and incorrectly remembered, or who was attempting from memory to describe parts of conversations of months or even years gone by.

Motive and Author

In terms of motive, I cannot conceive of Myatt, intellectual and poet {5}, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text *Diablerie* – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it ... London called." Not to mention using words straight out of a Star Wars movie – "the dark side".

Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of *Diablerie* is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in *Diablerie*? Certainly not.

Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane – could have come up with a better characterization of 'Anton Long'.

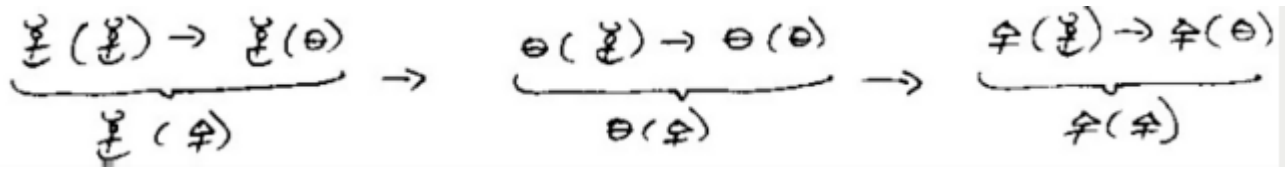
Given all this, and what I have mentioned above about style, content, errors and omissions, my conjecture is that *Diablerie* was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later. In addition, he was at the time a personal friend of Myatt who encouraged his talent as a musician and painter.

°°°°°

Source:
fhttps://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

---

This item is in the Public Domain



The Nine Angles

°°° °°° °°°

A Fundamental Error

In regard to the Order of Nine Angles (O9A, ONA) a fundamental error that many academics, and many others, have made and do make is that of assuming that one specific and time-limited method (praxis) used in one stage of the hermetic Seven Fold Way, that of External Adept, represents the raison d'être of the O9A. This particular method, this particular personal learning experience, is the task known as an Insight Role which only lasts from between twelve and eighteen months {1} after which the individual moves on to the next stage, involving as that stage does the arduous, the difficult and decidedly individual rite of Internal Adept during which the individual withdraws from society for between three to six months. Hence the name Internal Adept as opposed to External Adept.

The rite of Internal Adept and what the individual discovers, through it, about themselves and the external world, betake the individual far beyond sorcery and 'satanism' of whatever type (and by whomsoever defined) and far beyond a direct involvement in the world (political or otherwise) because there is no desire within them to attempt to directly, causally, dialectically change what-is into something, some idea or ideal, some person of some group has posited as part of some ideology or some movement for social and/or political change.

For it is the hermetic and practical Seven Fold Way, with its personal and individual and decades-long enantiodromia, that is the raison d'être of the O9A, not an ideology political or otherwise and not 'satanism' by whomsoever defined.

One aspect of the insight, the perceiveration, that the rite of Internal Adept engenders in the individual is what has been termed The Aeonic Perspective; that is, of the metamorphosis of Aeons and their associated civilizations - their genesis and their nature and their necessary decline, replacement, and ultimate demise - and that this metamorphosis also applies to not only the causal governments, societies, nations, ideologies and religions, of such Aeons and civilizations, but also to the causal abstractions that such causal entities manufacture during their temporal life.

The Adept therefore has or has acquired an a-causal view of such causal abstractions and causal entities which in practice means that Adepts have no further need of, or like the Rounwytha were never involved with, the dialectic of opposites germane to the External Adept and the personal learning that can result from a temporary, time-limited, exeatic championing of one opposite against the other, or sometimes of both opposites at the same or at different times.

Thus an Adept concentrate on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, {2} science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to "seek the violent overthrow [of] Western civilization through violent means," {3} be such means described by the Establishment and others as "terrorism" or otherwise.

For not only will that causal entity termed Western civilization naturally decline and fall and be replaced in the not too distant future, probably within the next hundred years or so, but such violent means means will achieve little, if anything, of any consequence in Aeonic terms, as Myatt during his years of neo-nazi activism came to understand from personal experience. {4}

As Anton Long explained in 2012:

> "Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time." {5}

Furthermore,

> "that what, for human beings, is esoteric, evolutionary – that which presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings. Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

> This is why initiatory Occult groups and orders of our kind exist – to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonic changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature." {6}

The rite of Internal Adept quintessentially expresses the nature of the Seven Fold Way and thus the nature of the O9A itself since it is a hermetic quest, an ἄνοδος, whose goal is the discovery of Lapis Philosophicus, that is, of wisdom. {7}

°°°

The Rite Of Internal Adept

> The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.
>
> The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.
>
> The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

°°°

The journal of one person who successfully undertook the rite in the 1990s reveals the nature of the task, and as one commentator noted it involves complete oblivion of the ego. {8}

That academics, critics and opponents of the O9A, have ignored or not known about or have dismissed the important and necessary task of Internal Adept reveals either their lack of research into or a prejudice regarding the O9A.

The Longusian Collective
2024

{1} The practical tasks of the Seven Fold are described (pp.10-15) of *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

In regard to Insight Roles the suggested tasks are varied and include:

> § Join the Police or one of the armed forces and live the active life that such a profession entails.
>
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
>
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.

These tasks are not mandatory for it is one of the exercises of the External Adept to find a suitable role using as their guide the fact that it should be the opposite of their perceived nature with them expected to be honest in assessing that nature. Thus one suggestion of the early O9A was that a person who was something of a hedonist should become a Buddhist.

{2} As noted in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum*, this older spelling implies more than the modern usage associated with the word 'craft'. https://sevenoxonians.files.wordpress.com/2022/10/evola-7fw-v7.pdf

{3} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

{4} As Rachael Stirling noted in her 2021 monograph *The Peregrinations Of David Myatt: National Socialist Ideologist* by late 1998 Myatt had "rejected not only covert action and the pursuit of politics as the principal means of societal change but also introduced the need for a rural way of living."

The change was outlined in his essay *The Fundamental Problem* - published in issue number 30, dated March 109 yf (1998) of his *The National-Socialist* newsletter and his two-part *Revolutionary Fantasies*, the first part of which was published in issue 31 of that newsletter.

{5} Anton Long, *O9A Adversarial Action – Success or Failure?*, https://rounwytha.wordpress.com/2012/06/19/o9a-adversarial-action-success-or- failure/

{6} *Anton Long, The Aeonic Perspective of the Order of Nine Angles*. e-text, 2011.

{7} In esoteric terms wisdom is manifest in (i) that balanced individual judgement that results from practical usually challenging experiences over many years, and (ii) a particular, personal, and ancient understanding of Nature and of our place in Nature often acquired by a working rural life.

{8} The comment is included in an appendix to *Diary of an Internal Adept*, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

---

This item is in the Public Domain

The O9A, Accelerationism, Replacement, Asabiyyah, And The Aeonic Perspective

One of the least known aspects of the esoteric philosophy of Anton Long - of the Longusian hermetic tradition - and perhaps one of the least understood, is the Aeonic Perspective which infuses and affects the life and the deeds of the Adept. Which perspective is explained in *A Glossary of Order of Nine Angles Terms*, v. 7.05, as

> "some of the knowledge O9A folk have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy. This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective - a sinister dialectic - of both centuries and of "the sinister-numinous" and of how Aeons manifest acausality through "the sinister-numinous". In addition, the knowledge includes how a new aeon can be brought-into-being and how it manifests καλὸς κἀγαθός." {7}

The metamorphosis of Aeons and their associated civilizations - their nature and their necessary decline, replacement, and ultimate demise - also applies as noted above to not only the causal governments, societies, nations, ideologies and religions, of such Aeons and civilizations, but also to the causal abstractions that such causal entities manufacture during their temporal life.

The Adept therefore has or has acquired an a-causal view of such causal abstractions and causal entities which in practice means that Adepts have no further need of, or like the Rounwytha were never involved with, the dialectic of opposites and the personal learning that can result from an exeatic championing of one opposite against the other, or sometimes of both opposites at the same or at different times.

Thus the majority of Adepts concentrate on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, {8} science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to "seek the violent overthrow [of] Western civilization through violent means," {9} be such means described by the Establishment and others as "terrorism" or otherwise.

For not only will that causal entity termed Western civilization naturally decline and fall and be replaced in the not too distant future, probably within the next hundred years or so, but such violent means means will achieve little, if anything, of any consequence in Aeonic terms, as Myatt during his years of neo-nazi activism came to understand from personal experience. {10}

This understanding of the metamorphosis - of the decline, replacement, and demise, of societies - was understood centuries earlier by the Muslim scholar Ibn Khaldun who in his seminal text al-Muqaddimah {11} described how what he termed Asabiyyah, the initial bonds of loyalty, trust, and shared experience (pathei-mathos) of clans and tribes and which bonds are often the genesis of societies, change and break-down over four or so generations of causal time leading to fundamental changes within and the eventual decline of societies.

That such understanding, such wisdom, is seldom known and seldom appreciated even in the modern West - and even if known by those in positions of power and influence within an existing modern society - is never acted upon, is indicative of how primitive we as a species, en masse, still are.

Which primitivity is why personal esoteric adventures such as the traditional O9A Seven Fold Way {12} and the more recent Hebdomian Way {13} were devised and are generationally transmitted: to lead, over periods of causal time, more and more individuals to discovering such wisdom through practical challenges and an appreciation of The Aeonic Perspective.

Kerri Scott
August 2022 ev

°°°

{7} https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf

{8} As noted in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum* - https://archive.org/download/evola-7fw-v3/evola-7fw-v5.pdf - this older selling implies more than the modern usage associated with the word 'craft'.

{9} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

{10} As Rachael Stirling noted in her 2021 monograph *The Peregrinations Of David Myatt: National Socialist Ideologist* - https://archive.org/download/myatt-peregrinations-ideologist_202112/dm-ns-ideologue-second-edition.pdf - by late 1998 Myatt had "rejected not only covert action and the pursuit of politics as the principal means of societal change but also introduced the need for a rural way of living."

The change was outlined in his essay *The Fundamental Problem* - published in issue number 30, dated March 109 yf (1998) of his The National-Socialist newsletter and his two-part *Revolutionary Fantasies*, the first part of which was published in issue 31 of that newsletter.

{11} https://archive.org/download/almuqaddimah00ibnk/almuqaddimah00ibnk.pdf

{12} qv. *The Seven Fold Way Of The Order Of Nine Angles* (pp.8-20) in *The Seofonfeald Paeth*, at https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{13} The Hebdomian Way is described in *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf

---

This item is in the Public Domain

ΕΡΜΟΥ ΤΟΥ ΤΡΙΣΜΕΓΙ-
ΣΤΟΥ ΠΟΙΜΑΝΔΡΗΣ.
ΕΝΝΟΙΑΣ μοι ποτὲ γενο-
μένης περὶ τῶν ὄντων, καὶ μετεωρι-
σθείσης μοι τῆς διανοίας, σφόδρα
καταχεθεισῶν μου τῶν σωματικῶν
αἰσθήσεων, ὡς περ οἱ ὑπνῳ βεβα-
ρημένοι ἐκ κόρου τροφῆς, ἢ ἐκ κόπου σώματος, ἔδοξά
τινα ὑπερμεγέθη μέτρῳ ἀπεριορίστῳ τυγχάνοντα, καλῶ
τὸ ὄνομα, καὶ λέγοντά μοι, τί βούλῃ ἀκοῦσαι καὶ θεά-
σασθαι, καὶ νοήσας μαθεῖν καὶ γνῶναι. Φημὶ ἐγώ,
σὺ δὲ τίς εἶ. Ἐγώ μού, φησὶν, εἰμὶ ὁ Ποιμάνδρης, ὁ τῆς
αὐθεντίας νοῦς· οἶδα ὃ βούλῃ· καὶ συνέμι σοι πανταχοῦ.

ooooooo

Myth Of The Great Replacement
And The Quest For Lapis Philosophicus

The myth, or theory, of 'the great replacement' relates to the idea, expressed by French author Renaud Camus in his 2011 book titled *Le Grand Remplacement*, the gist of which idea is that what is said to be French identity based on Christian values and culture is not only being undermined by mass immigration from non-European lands but is also clandestinely supported by certain political elites within the government and by other elites within French society.

The theory spread, as a modern urban myth, to America and other lands where it was widened to relate to 'Europeans' (White people) in general with the immigrants described as being from the Third World' and the political and other elites named as 'liberals' or as 'left-wing leaning' in general or, in a minority embellishment of the theory, as 'the Jews'. It also became regarded as presenting an empirical, a direct, threat to American - or to German/French/Hungarian /Italian/British/European (etcetera) - identity and culture with many advocates of theory, especially in America and Britain, also regarding it as a threat to the Christian identity and culture of their land with Muslim immigrants perceived as a particular threat.

The generalized theory and the belief of such replacement as a direct threat to such an identity and culture has resulted in conflict, political, practical and sometimes violent, and as expected, the Establishments of the modern West {1} reacted according to their shared zeitgeist and denounced the theory and the resulting conflict in terms of Establishment tropes such as 'racism' {2} and as encouraging hate, violence, and terrorism, often citing incidents such as what has been called the 'Christchurch massacre' of 2019.

Yet in all the analysis, in all the rhetoric, pro and contra, several historical realities appear to have been overlooked, which realities concern the nature of entities such as States, nations, cultures, societies, communities, and what has been described as 'races'. This reality, this learning from our human history of the past three thousand years, has been esoterically described as the Millennial Perspective. {3}

For all such entities, like we human beings, have a limited life-span. Our human life is measured out in decades, at most a century or a few years beyond. The life of a nation - defined by borders fixed or fluid - may extend to some centuries, never more than a thousand years or so during which millennia the peoples within such a nation and their culture will have changed due to the inevitable emigration and immigration, social change and reform, and internal and external conflict, such as in Britain the War of the Roses, the Reformation, the Civil War, the First and Second World Wars, the loss of Empire and the natural decline among the populace of belief in a once established religion.

Such changes within an entity such as a nation are not, never have been, the work of some cabal or many cabals but due to our nature as human beings *en masse*. For not only is there the urge to migrate when living conditions, poverty, hunger, oppression, persecution, or other factors deem it necessary, but also we in our majority seem to need challenges, enemies, someone or some many or some 'thing' - 'the other' - to strive against, to be opposed to, to fight, and often to hate and be described as different to or inferior to us or simply described as 'evil'. For such opposition so often provides and has provided us with a needed individual cause as well as a collective identity.

This need for 'the other' and for a collective identity has engendered internal and external conflict: social, political, religious, and armed revolutions; external wars, invasions; internal and external repression. Countless deaths; immense suffering; the destruction of infrastructure. For millennia this pattern has been repeated.

In terms of this millennial perspective the advocates of the theory of 'the great replacement' commit the fallacy of

stasis which is the intent to maintain what is believed to be the identity or nature of an entity, ideated or living, at a specific moment or period of causal time. Hence the intent to, for example, preserve the entity described as the nation and/or the culture of France, or America, or Britain, as it was described or believed by them to be before the influx of non-Europeans (non-Whites) after the Second World War or the 1960s or the 1970s. In a minority embellishment of the theory, the intent is to prevent the replacement of the majority 'White race' by non-White peoples.

An Unanswered Question

An empirical question that needs to be asked in respect of 'the great replacement' theory is what date or dates, and what median values, define such entities as nation and culture? In the case of England for example when did England and the English people come into existence? In terms of dates, during the time of Vortigan? After the Anglo-Saxon and Viking invasions? In the reign of Edward the First? During or after the reign of Elizabeth the First? During the Industrial revolution? During the beginnings of the British Empire?

In terms of median values what physical or other characteristics define a person or persons as English? A certain personal character as in the archetypal English sportsman or a fictional character such as Colonel Brandon? White skin pigmentation together with blue or green or hazel eyes?

The Millennial Perspective

For millennia there have been two quite different human world-views, or outlooks on life; one of the majority, the other of a minority and which is at best ignored and at worst deprecated by States, nations, Empires and Establishments and those who support or believe in such entities. The different views, or philosophies of life, are the collective and the individual.

The individual one asserts that our humanity is expressed by an individual and personal knowing of individuals, by a personal interaction with others, and which individual knowing is the basis for our judgment of them should such a judgment be needed. There is therefore no categorization of them as 'the other' and no judgment derived from how 'the other' is or has been collectively judged or described.

This individual philosophy of life is one of the foundation of what we know as the hermetic quest, the often decades long adventure, for Lapis Philosophicus, for wisdom, undertaken either by an individual or with a partner. {4}{5} As described in the Corpus Hermeticum:

> "When, father, you in the Exoterica conversed about divinity your language was enigmatic and obscure. There was, from you, no disclosure; instead, you said no one can be rescued before the Palingenesis. Now, following our discussion as we were passing over the mountain I became your supplicant, inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.
>
> Thus I prepared myself, distancing my ethos from the treachery in the world. Therefore - by explaining it either aloud or in secret - rectify my insufficiencies since you said you would impart Palingenesis to me." Tractate XIII, verse 1. {6}
>
> "Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." Tractate I, verse 25. {6}

Understood as such an adventure, the exoteric world with its dishonourable machinations, profane insolence, reckless haste, lies, and its theories such as 'the great replacement' with the resultant inevitable practical sometimes violent conflict and hatred between its proponents and its opponents, can be understood at best as a hindrance and at worst as irrelevant.

Morena Kapiris
2023

{1} The Establishment includes those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social, and includes politicians and the incumbent government and often the 'political opposition', large often multinational (corporate) business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business- orientated; established academics whose work has featured in mainstream publications, and so-called 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of the Establishment, with the orthodoxy of the current Western era including the *idée fixe* that multiculturalism is 'good' and that those who oppose it are 'bad'. Several Western establishments have laws which make direct political opposition to that zeitgeist illegal.

{2} Refer to *Abstractions Of Racism And Racists, And An Ancestral Pagan Source*, in https://archive.org/download/deconstructing-antifascism-v5_202301/deconstructing-antifascism-v5.pdf

{3} The Millennial Perspective is the esoteric knowledge of metamorphosis which in non-philosophical terms is the axiom that all supra-personal ideated constructs manufactured or described by humans, being supra-personal and solely causal in nature, are not only subject to change over causal time but have a limited life-span, just as the living organisms of Nature, presenced on Earth, have a limited span of life. Such supra-personal human manufactured constructs include States, nations, cultures, and Empires; and also ideas, legends, myths, philosophy and even religions, all of which, over periods of causal time, are subject to revisions, meliorations, varying interpretations, schisms, reformations and counter-reformations.

Philosophically, this esoteric knowledge is, as Aristotle explained, of ἀρχὴ and change apprehend by us as Φύσις, physis:

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.
>
> Translated by Myatt. Notes on Aristotle, Metaphysics, Book 5, 1015α in *The Numinous Way of Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

{4} As described in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum*:

> As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".
>
> For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἢ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.
>
> It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1
>
> Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε
>
> https://archive.org/download/evola-7fw-v3/evola-7fw-v3.pdf

{5} One modern hermetic quest is described in *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, https://archive.org/download/noetic-hebdomad/noetic-hebdomad.pdf

{6} Translated by Myatt. *Corpus Hermeticum: Eight Tractates*, https://davidmyatt.files.wordpress.com/2023/08/eight-tractates-v2-print.pdf

---

Image:
Beginning of the Poemandres Tractate
Mercurii Trismegisti Poemander, Paris, 1554

This item is in the Public Domain

Deconstructing The O9A

Introduction

An analysis and critique based on research using Order of Nine Angles (O9A, ONA) primary sources [1] and on, and extensively quotations from, texts authored by those who have employed those primary sources to explain or to criticise the O9A and/or counter disinformation about the O9A and/or counter those who in writing about the O9A have committed certain fallacies of reasoning. [2]

The genesis of my study of the O9A was my interest in classical and Renaissance hermeticism and alchemy, and especially the texts of the Corpus Hermeticum, with the O9A initially at least a modern hermetic movement evident in its Seven Fold Way as first described in the spiral-bound collection of typescripts published in 1989 under the title *Naos* [3] with Part One titled *Physis Magick: A Practical Guide to Becoming an Adept*.

Part One Physis Magick: Practical Guide to Becoming an Adept

0 A Theory of Magick
I The Seven Fold Way
II Stage One: Initiation
III Tarot
IV Stage Two: Second Degree Initiation
V Stage Three: External Adept
VI The Star Game
VII Star Game: Esoteric Theory
VIII Stage Four: Internal Adept
IX Stage Five: Entering the Abyss

What was especially interesting was the use of the term physis, a transliteration of the Greek φύσις which Greek term occurs in the Poemandres tractate of the Corpus Hermeticum, a fact which formed part of O9A aural tradition but was uncommented on in published O9A texts until decades later, and completely and significantly ignored by both O9A critics and by academics who wrote about the O9A as was the explanation at the beginning of the Introduction to *Naos*:

Introduction

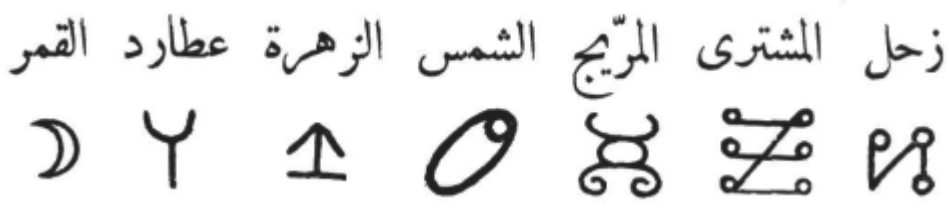
The purpose of the present work is to provide a self-contained and practical guide to esoteric magick based upon the septenary tradition. This hitherto secret tradition (also known as hebdomadry) is here published for the first time.

.and the fact that

Physis is divided into seven stages and these seven stages may be regarded as representing the varying degrees of insight attained. In terms of traditional magick, the stages represent Initiation, Second Degree Initiation, External Adept, Internal Adept, Master/Mistress (or High Priest/Priestess), Magus and Immortal.

Each stage is associated with a sphere of the septenary 'Tree of Wyrd' and has many attributions - some Occult, some 'pyschological' and some symbolic. For example, the first stage is the sphere of the Moon and is associated with Quartz, the alchemical process 'Calcination', the word 'Nox' and the three Tarot cards 18 Moon, 15 Lucifer, and 13 Death. Each sphere is regarded as tripartite in

Even as late as 2012 the O9A septenary Tree of Wyrd was being described in academia as just "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot," [4] revealing the lack of research into the O9A using primary sources given that the septenary system was centuries older, described in the Greek text of the Poemandres tractate of the Corpus Hermeticum (c. 100-230 CE) and formed the basis for the Arabic book *Ghayat al-hakim* (c.1050) and the Latin *Picatrix*, c.1300-c.1459.



Septenary System: Ghayat al-hakim

June Boyle
v. 1.05, December 2023

°°°°°°°

(1) For the purpose of this monograph O9A primary sources are defined, with reference to the O9A being an esoteric philosophy (qv. Part One) as The Deofel Quartet, The Satanic Letters, and Naos, written by Anton Long, containing as they do the foundations of O9A esoteric philosophy, with his other writings between 1976 and 2012 expositions of that philosophy and, more often than not, part of his Labyrinthos Mythologicus, qv Part Three and *Discovering The O9A Aural Code*, https://archive.org/download/tests-o9a-code/tests-o9a-code.pdf

This definition differs from that of Fredrik Gregorius, that of Daveed Gartenstein-Ross and Emelie Chace-Donahue, and from that of Shanon Shah and associates Jane Cooper & Suzanne Newcombe, in their 2023 studies of the O9A which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source.

(2) Descriptions of the most common fallacies are given in Appendix One.

(3) https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

(4) The statement was made by Jacob Senholt in a book published by Oxford University Press in 2012, and is quoted in *Originality, Tradition, And The Order of Nine Angles*, , 2013, which is included - pp.139-146 - in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

---

Part One

What Is The O9A?

While the O9A has been described in the Media and by many of its critics and opponents as a group with an ideology {1} with some claiming it has 'members' {2} those who have studied O9A primary sources describe it as an esoteric, an Occult, philosophy; with an esoteric philosophy,

> "a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure [...]
>
> The primary esoteric symbolism employed to describe the O9A Seven Fold Way is the septenary Star Game {3} of which it is said in the 1989 collection of texts titled Naos: 'The Star Game contains, in its symbolism and techniques,all the esoteric wisdom of alchemy, magick and the Occult.' It is also described there as a nexus between the causal and the acausal." {4}

In terms of ontology and epistemology,

> i) Ontology
>
> It is postulated that the Cosmos has both causal and acausal aspects, or "universes". The causal aspect of the Cosmos - the causal continuum or universe - is the physical, phenomenal universe of a causal metric currently designation by the term four-dimensional Space-Time. This is the realm of causal energy and of experimental sciences such as Physics, Astronomy, Chemistry, and Biology, and the realm where we have our physical being. It is the universe of a linear Time and of the causality of past-present-future currently conventionally measured in terms of the passing of seconds, minutes, hours, days, and years.

The acausal aspect of the Cosmos - the acausal continuum or universe - is the realm of acausal energy and of an n-dimensional acausal continuum (where n is > 3 but ≤ ∞) of acausal Space and acausal Time. A living being such as ourselves is where acausal energy is presenced in the causal, with our psyche an expression of that acausality with aspects of that acausality conceptualized by us as archetypes, where an archetype is defined as a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal and thus "in the psyche": it is born, its lives, and then it "dies" or changes, that is, its acausal energy ceases to be manifest in the causal or assumes another form.

ii) Epistemology

There are two types of knowledge depending on the object or objects of perception. Causal knowledge is of Phainómenon, of causality, and is the knowledge derived from the physical senses, from the experimental sciences, through reason, scholarly learning, learning from practical experience (pathei-mathos, πάθει-μάθος) and such things as conventional philosophy.

Acausal knowing is of acausality and its interaction with the causal and thus of such occurrences or manifestations as archetypes, mythos, mythoi, foreseeing, intuition, synchronicity, empathy, the supernatural, and pathei-mathos. In regard to the O9A, acausal knowing is also considered to be attainable through a hermetic quest, an ἄνοδος, such as the Seven Fold Way which includes the practical techniques of Insight Roles, Grade Rituals such as Internal Adept, Esoteric Chant and The Star Game. {5}

According to one source, this esoteric philosophy

> "has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; The Star Game; Esoteric Chant; the three to six month rite of Internal Adept. In terms of esoteric philosophy, the septenary Star Game and its fluidic alchemical symbolism and correspondences, and the ontology of causal, acausal, and nexions, make it unique and appropriately described by the term Longusian tradition and not by the name order of nine angles". {4}

Most if not all distinct Western philosophies are the creation of one person whose published writings or manuscripts are regarded as the primary sources of that philosophy. In the matter of the O9A, the philosophy was first expounded in *Naos* which could thus be considered the primary source with Anton Long the founder of that philosophy who in a 2023 interview admitted to using the pseudonyms Thorold West and Stephen Brown. {6}

°°°°°°°

{1} Examples are in Case 1:20-cr-00314-GHW Document 159, Sentencing Submission, United States of America v Ethan Melzer, https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The document encapsulates the Establishment view of the O9A post-2018 and is comprehensively analysed in Part II of *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{2} qv. *The Question Of O9A Membership*, https://archive.org/download/membership-allegations/membership-allegations.pdf

{3} An illustrated guide to The Star Game is available at https://archive.org/download/star-game-101_202311/star-game-101.pdf

{4} *The Question Of Anton Long And O9A Primary Sources*, 2023, https://archive.org/download/longusian-primary-sources_202308/longusian-primary-sources.pdf

{5} *The Boundaries Of O9A Philosophy*, 2021, https://archive.org/download/o9a-boundaries-philosophy/o9a-boundaries-philosophy-v5.pdf

{6} Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

---

Part Two

The Perception Of The O9A

The current perception of the O9A both by the general public, and in academia, {1} is of being a satanist group or movement. Which perception arose from: (i) considering post-1989 polemics about satanism not as propaganda and dialectical, and thus as part of the O9A's Labyrinthos Mythologicus {2} but as the core of the O9A, and (ii) misunderstanding one stage of the practical Seven Fold Way - that of External Adept, with its twelve and eighteen months experiential learning through involvement in the world and its also twelve and eighteen months experiential learning of forming one's own nexion for the performance with others of ritual sorcery, and misunderstanding using in that nexion a text such as the *Black Book of Satan* - as the core of the O9A and its core praxis.

However, the core praxis of the O9A is the decades-long and individual Seven Fold Way whose two later stages with their Grade Rituals of Internal Adept and The Abyss betake the individual far beyond sorcery of whatever type and far beyond involvement in the world (political or otherwise) and no involvement with other individuals via a nexion or otherwise. Thus the Grade Rituals of Internal Adept involves the candidate living alone in an isolated, wilderness area for between three to six months, while the rite of The Abyss involves living alone in a cavern or cave for a lunar month. In both instances there is no satanism, personal or otherwise; just an individual living alone in the way and for the time described.

That these difficult individual tasks, just like learning The Star Game and performing Esoteric Chant both of which are described in *Naos*, either do not feature in even academic discourses about the O9A or are glossed over, is indicative of the general ignorance concerning the nature of the O9A. Which nature is of a hard, decades-long, individual, apolitical and hermetic praxis (ἄνοδος) which betakes the individual far beyond satanism however defined or practised.

The following details regarding the Grade Rituals of Internal Adept and The Abyss {3} express the individual, apolitical and hermetic ἄνοδος that is the essence of the original O9A. The Rite of Internal Adept is an enantiodromia, a balancing (ἀρρενόθηλυς) in the individual of the masculous and the muliebral which had been separated as described in the ancient Corpus Hermeticum {4} and which balancing provides an acausal perceiveration as described in an O9A text:

> "Their personal perceiveration is of the nameless, wordless, unity beyond our mortal, abstract, ideations of 'sinister' and 'numinous', of Left Hand Path and Right Hand Path, and also – and importantly – of 'time'. For it is our ideation of 'time' – with its assumption of a possible temporal progression, via various temporary causal forms, toward something 'better' or more 'advanced' or more 'perfect' (in personal or supra-personal terms) – that underlies the magian/ patriarchal/masculous approach that has dominated, and still dominates, Western occultism and esotericism in general, fundamental to which is a hubriatic egoism: the illusion that is the individual will". {5}

In non-philosophical terms, they develop the faculty of empathy. As a commentator noted in relation to a published journal of one Internal Adept the rite involves "complete oblivion for the ego". {6}

The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to

the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

The Rite of Internal Adept as an enantiodromia, a balancing, ἀρρενόθηλυς, is further evidence of the hermetic, alchemical, roots of the O9A.

°°°°°°°

{1} Refer to the *Satanism And Naos* and subsequent section of *The Sinisterly-Numinous Occult Tradition*, included - pp.25-28 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

{2} qv. the 2023 studies of the O9A by Fredrik Gregorius, Daveed Gartenstein-Ross and Emelie Chace-Donahue, and Shanon Shah and associates Jane Cooper & Suzanne Newcombe, which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

{3} The Seofonfeald Paeth, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{4} Pœmandres 18:

ἄκουε λοιπόν, ὃν ποθεῖς λόγον ἀκοῦσαι. τῆς περιόδου πεπληρωμένης ἐλύθη ὁ πάντων σύνδεσμος ἐκ βουλῆς θεοῦ· πάντα γὰρ ζῶια ἀρρενοθήλεα ὄντα διελύετο ἅμα τῶι ἀνθρώπωι καὶ ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει, τὰ δὲ θηλυκὰ ὁμοίως. ὁ δὲ θεὸς εὐθὺς εἶπεν ἁγίωι λόγωι, Αὐξάνεσθε ἐν αὐξήσει καὶ πληθύνεσθε ἐν πλήθει πάντα τὰ κτίσματα καὶ δημιουργήματα, καὶ ἀναγνωρισάτω ἔννους ἑαυτὸν ὄντα ἀθάνατον, καὶ τὸν αἴτιον τοῦ θανάτου ἔρωτα, καὶ πάντα τὰ ὄντα.

"Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings – all male-and-female then – were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artisements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death." Translated by D. Myatt, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

As Myatt notes in his commentary:

bringing into being portions that were masculous with the others muliebral. ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει τὰ δὲ θηλυκὰ ὁμοίως. The meaning of ἀρρενικὰ and θηλυκὰ are not 'male' and 'female' but rather masculous (masculine) and muliebral (of or considered appropriate to women).

propagate by propagation and spawn by spawning. The same Greek words - αὐξάνεσθε and πληθύνεσθε - occur in LXX, Genesis 1.22: ηὐλόγησεν αὐτὰ ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε ["Theos praised them, saying: propagate and spawn"; Tyndale - "God blessed them saying, grow and multiply"; KJV - "God blessed them saying, Be fruitful and multiply"].

creations and artisements. κτίσματα καὶ δημιουργήματα. Although κτίσμα is generally translated here as 'creature' (as also for example in most translations of Revelation 5.13) I incline toward the view, given the context, that the more general sense of a 'creation' (or 'created thing') is meant - cf. Strabo, Geography, Book 16. 1 [ἧς ἐστι κτίσμα ἡ Βαβυλών] where what is described is a construct, a creation - a work constructed by or on behalf of someone. Here, what is described are the creations of theos.

In respect of 'artisements', see section 10.

the perceiver. ὁ ἔννους.

Eros as responsible for death. τὸν αἴτιον τοῦ θανάτου ἔρωτα. The consensus is, and has been, that ἔρωτα here signifies 'carnal desire' - or something similar - so that it is assumed that what is meant is some sort of ascetic (or Gnostic or puritanical) statement about how sexual desire should be avoided or at the very least controlled. However, this seems rather at variance with the foregoing - regarding propagating and spawning - which inclines me to suggest that what is meant here is 'eros', not necessarily personified as the classical deity (ἠδ᾽ Ἔρος ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι πάντων δὲ θεῶν πάντων τ᾽ ἀνθρώπων δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν), although the comparison is interesting, but rather as an elemental or archetypal principle, akin to νοῦς and λόγος. Consider, for example, the following from *Daphnis and Chloe,* written by Longus around the same time as the Corpus Hermeticum: πάντως γὰρ οὐδεὶς ἔρωτα ἔφυγεν ἢ φεύξεται μέχρις ἂν κάλλος ᾖ καὶ ὀφθαλμοὶ βλέπωσιν [Book 1, Proem, 4 - "no one can avoid or has ever been able to avoid Eros, while there is beauty and eyes which perceive"]. In modern terms, few - poetically, metaphorically, none - have avoided or could avoid, at some time in their life, the unconscious power of the anima/animus.

For Myatt's translation in the context of Julius Evola and hermeticism, refer to *Julius Evola, The Seven Fold Way, And Hermeticism*, https://archive.org/download/evola-seven-fold-way-hermeticism/evola-7fw-v7.pdf

{5} The Rounwytha Way, included as an appendix (pp.8-11) to *Introduction To Omega9Alpha Subculture*, https://archive.org/download/o9a-subculture-complete_202209/o9a-subculture-complete.pdf

{6} The commentary is included as an Appendix to *Diary Of An Internal Adept*, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

---

Part Three

Labyrinthos Mythologicus
And The Authority Of Individual Judgement

What may be termed as the original O9A was described in the 1980s typescripts published in *Naos*, with the Seven Fold Way taught individually and covertly by Adepts to initiates. However, in the early 1990s it began to openly recruit individuals for the Seven Fold Way with Anton Long devising what later became termed a Labyrinthos Mythologicus to test and select suitable individuals.

As defined in the *Glossary of O9A Terms* Labyrinthos Mythologicus

> "suggests myth-making; creating or concerned with mythology or myths; a mythical narrative, and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic." {1}

In a 2011 text, which although anonymous was possibly written by Anton Long, the term is explained in detail:

> "Our Labyrinthos Mythologicus is (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, and sly, part of our sinister dialectic.
>
> Thus and for example, we, the Order of Nine Angles, have presented to outsiders – and to those incipiently of our kind – a series of tests, a modern Labyrinthos Mythologicus**,** and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet with one of us in the real world.
>
> For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite, dissuade, and jape.
>
> For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.
>
> For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail – there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our O9A kind.
>
> Remember therefore that the ONA is a shapeshifting nexion, in the world of the mundanes, and presents as a confusing, dark, labyrinthine, satanic/non-satanic entity, and therefore does/does-not exist, never has existed, and is/is-not defunct; which is/is-not nazi; which was/is/never-was a honeytrap; whose written texts sometimes contradict each other; and is/was merely an urban legend.
>
> As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities." {2}

Almost two decades earlier Anton Long had emphasized the importance of individual learning from experience and his lack of authority such as his letter, a primary O9A source, to Michael Aquino dated 20th October 1990 ev in which he wrote that the O9A way is:

> "guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical [...]
>
> I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the

basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else." {3}

In a letter, almost a year later, to an enquirer he wrote:

"I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain.

I inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation.

Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be.

My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff.

The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine." {4}

He reaffirmed this in an essay written in 2011:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {5}

It was such writings which were used several years later as the basis for the axiom 'the authority of individual judgment', a term first used, so far as I have been able to discover, by an R. Parker in 2014 texts such as *What Makes The Order Of Nine Angles Unique?* and *The Authority Of Individual Judgement – Interpretation And Meaning*. {6}

A Mis-Interpretion?

In the same year as the axiom was published a text, attributed to 'KS, RP et al', {7} sought to limit its scope with the authors perhaps realizing how it was, in their view, being mis-interpreted:

"[T]he mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss.

Naturally, such individuals interpretations have occurred, and undoubtedly will continue to occur, by individuals lacking the esoteric understanding of an
Internal Adept and lacking in the wisdom acquired by several decades of following the O9A path toward, into, and beyond The Abyss. But that does not make such interpretations part of, or an evolution of, the O9A path, especially as many such interpretations exclude the esoteric and exoteric aspects of the O9A logos (such as the O9A code). Rather, it makes such interpretations at best a temporal, minor, and exoteric aspect of a particular sinister dialectic, and otherwise (i) simply the personal opinion of an outsider, or (ii) the personal opinion of someone O9A (or formerly O9A) who is not yet – or who did not become – an Adept and who has yet to acquire, or who did not acquire, from a decades-long sinisterly-numinous experience, the necessary pathei-mathos.

Thus, in the ancestral, aeonic, and esoteric, context provided by the inner O9A, such interpretations are not and cannot be, of themselves, O9A." {8}

Judging by what occurred next, the damage had already been done. For a long-term paid informant of the Federal Bureau of Investigation (FBI) - a certain Joshua Sutter, an informant since 2003 - established his own American chapter (nexion) which he claimed was O9A and began producing and distributing essays and books condoning terrorism, misogyny, and rape which he associated with the O9A, using the authority of individual judgment' as justification and supported as he was then and subsequently by another American group (WSA) claiming association with the O9A. As late as 2020 one of the founders of that group, who used the pseudonym Chloe, wrote in her NexionZine 7.1 that her

intention had been "to get the Tempel ov Blood, the Temple of THEM, and the WSA together to form a triumvirate, so our three nexions can have a coherent influence on ONA." A year later in NexionZine 8.1 she stated that she had "grown to like and appreciate the Tempel ov Blood".

Thus individuals, often anonymous, self-identifying with the O9A, and invariably via the medium of the Internet, created what they described as O9A nexions, often citing the axiom of the authority of individual judgment' as justification for identifying both themselves and their nexion with the O9A. In the process, the public image of the O9A was changed as evident for example in the 2018 article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground* {9} published by a popular internet based music magazine and which title referenced a book published by Sutter's Martinet Press which eulogized 'social Darwinism', misogyny and rape, contrary to O9A primary sources.

In respect of social Darwinism, Anton Long wrote in 2011:

> "The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]
>
> Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." {10}

In respect of misogyny and rape, Anton Long said in 2021:

> "It was assumed, correctly as it transpired, that few if any people would seek the truth by researching the primary sources, the manuscripts and texts, which expound our philosophy and which reveal the exact opposite of what such propaganda declaims: which is that we regard such things as misogyny, rape and paedophilia as detestable, dishonourable; as deeds of uncultured brutes and in the case of rape and paedophilia as making the perpetrators candidates for culling." {11}

Sutter's propaganda was then used by antifascists and others as an example of what became known as 'O9A ideology', an inappropriate term for an esoteric philosophy, but used for example by the FBI {12} and the American Department of Justice. {13}

In effect, and partly because of the axiom of 'the authority of individual judgment' introduced after the retirement of Anton Long in 2012 {14} the O9A became a Frankensteinian monster, beyond the control of its creator because those who even if they used O9A primary sources to condemn the interpretation of those such as Sutter self-identifying with the O9A, were considered as having no authority with their views thus regraded as just their own interpretation of O9A philosophy and which views could therefore be ignored. {15}

°°°°°°°

{1} The Glossary (version 7.05) is included in *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/o9a-subculture-complete_202209/o9a-subculture-complete.pdf

{2} https://lapisphilosophicus.wordpress.com/about-2/ona-faq/labyrinthos-mythologicus/

In regard to testing individuals, the 2012 anonymous text *Playing The Sinister Game – A Brief ONA History*, is interesting, although not a primary source. It is included in *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{3} A facsimile of the letter is included in *Satanic Letters of Stephen Brown*, Volume I, https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{4} The letter is dated 19th June 1991 eh,and addressed to a Miss Stockton. A facsimile of the letter is included in *Satanic Letters of Stephen Brown, Volume I,* https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{5} *The Discovery and Knowing of Satan - Satan, Acausal Entities, and The Order of Nine Angles*, https://lapisphilosophicus.wordpress.com/2013/02/08/the-discovery-and-knowing-of-satan/

{6} The texts are included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{7} The initials KS probably refer to 'Kerri Scott' with RP probably referring to R. Parker, both of whom have, since 2014, penned many texts supporting the O9A.

{8} *Wisdom, Logos, And The Inner O9A*, 2014. The texts is included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{9} The article is discussed in the 2018 essay *The O9A: A Multi-Headed Mythical Beast, Artistic Transgression And Subversion*, https://web.archive.org/web/20210516053834/https://omega9alpha.files.wordpress.com/2018/12/o9a-mythical-beast-v2c.pdf

{10} *The De-Evolutionary Nature of Might is Right*, included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9_202112/classic-o9a-texts-9.pdf

{11} *An Aristocratic Ethos: An Interview With Anton Long*, included in *Misunderstanding Denotata In The Esoteric Philosophy of Anton Long*, https://archive.org/download/part2-denotata-o9a-v3a/part2-denotata-o9a-v3a.pdf

{12} Indictment, United States v. Melzer, 20 MG 5884 (S.D.N.Y., June 4, 2020)

{13} One example: "O9A's ideology is centered on the worship of Satan and the supremacy of the white race." Case 1:20-cr-00314-GHW Document 159, Sentencing Submission, United States of America v Ethan Melzer, https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The document encapsulates the Establishment view of the O9A post-2018 and is comprehensively analysed in Part II of *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{14} His two-part 'last writings' are available at https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

{15} One of these attempts to condemn the interpretation of those such as Sutter was the 2022 text *The FBI Funded Campaign To Discredit The Order Of Nine Angles* - https://archive.org/download/o-9-a-occult-menace/o9a-occult-menance-v3.pdf - from which is an extract:

> <begin quotation>
>
> The texts in this compilation concern the on-going post-2018 campaign against the Order of Nine Angles (O9A, ONA) by the Establishment {1}. This campaign was and is based on 'black propaganda' which is material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State-entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan. {2}
>
> In the more recent case of the O9A, the 'black propaganda' was produced and circulated by an FBI informant turned agent provocateur named Joshua Sutter, who:
>
> > (i) in 2014 with the aid of the FBI established Martinet Press to distribute Occult books including *Iron Gates* and *The Devil's Quran*, and
> >
> > (ii) established a fake Occult group he named the 'tempel ov blood' which he falsely claimed was a chapter, a nexion, of the O9A, and for which he produced 'black propaganda', and
> >
> > (iii) was tasked by the FBI to infiltrate the American neo-nazi group AtomWaffen, and (iv) posed as an O9A member in order to entrap a serving American soldier, Ethan Melzer, into conspiring to commit terrorist offences, {3} and
> >
> > (v) appeared as a witness for the prosecution in the 2021 criminal trial of AtomWaffen leader Kaleb Cole {4} who was convicted and sentenced to seven years imprisonment.
>
> For his work for the FBI between February 7, 2018 and early 2020 American Court records show that Sutter was paid US$78,133.20 plus expenses of $4,378.60 {5} prior to which he had on his own admission since 2003 received over US$100,000 from the FBI. {4}
>
> Sutter's 'black propaganda' included the *Iron Gates* book, literature produced and distributed on behalf of his fake 'tempel ov blood', discussions with AtomWaffen members in person using his real name and on-line using a variety of pseudonyms; on-line discussions with others using his real name and a variety of pseudonyms, and which discussions included some supporters of O9A philosophy such as Chloe of the WSA352 nexion in California.
>
> The main themes of his post-2014 'black propaganda' were inciting terrorism against Western governments, especially America; inciting and supporting misogyny, sexual abuse, and rape; and supporting the patriarchal ethos and in particular the macho principle of 'might is right'. All of which, as explained in the texts in this compilation, are contrary to the esoteric philosophy of the O9A, which texts also explain that the Order of Nine Angles is not a group, an organization with members, as Sutter claimed, but an esoteric philosophy now presenced as an anarchic subculture. {6}

This 'black propaganda' became the basis of the post-2018 anti-O9A public narrative, and formed the core of a 2018 article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground*, on a website devoted to 'rock music and pop culture', which mentioned Sutter's 'tempel ov blood', stated that the O9A was a group with members, and which accused the O9A of advocating rape and "random attacks on innocent victims" as well as having as a member a person, resident in England, convicted of sexual offences.

This article was also one of the first to employ the fallacy of illicit transference as an anti-O9A propaganda technique: in this instance (i) by claiming a convicted criminal was a member of the O9A and involved with an O9A nexion, and (ii) by citing Sutter's material as a source, and (iii) stating that this criminal, his self-described 'O9A nexion', and such material were representative of the O9A and thus 'proved' the O9A condoned sexual abuse, misogyny, and terrorism. {7}

The employment of this fallacy became central to the orthodox anti-O9A narrative which has been embellished by antifascists and publicly repeated ad nauseam since 2018 by antifascists, by journalists, by many politicians, and by the mainstream Media. This orthodoxy, with its claim that the O9A was a terrorist group which needed to be banned, was printed in the 2019 glossy magazine by a well-funded antifascist advocacy group {8} whose CEO was an Establishment figure awarded an MBE by the British government in 2016 for his "services in tackling extremisms" and who in 2020 received a donation from billionaire Gerald Ronson amounting to £320,000 enabling the CEO to pay himself a yearly salary of over £100,000.

Apart from the employment of the fallacy of illicit transference another feature of the anti-O9A narrative is the use of the fallacy of appeal to authority {7} where the comments and opinions of others are used with the person or persons propagating the narrative never undertaking their own research using O9A primary sources {9} and so - as explained in the included texts such as *Order Of Nine Angles Subculture: Following The Evidence* - in over three years have never provided anything to contradict the Establishment orthodoxy about the O9A, built as that orthodoxy is on Sutter's 'black propaganda' financed by the FBI.

ooo

URL's valid as of July 2022

{1} By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government of America and the governments of Europe countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers and television news media; well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists whose work is used by and/or praised by the mainstream Media.

The orthodoxy of the current Western era includes the following: the dogma of racial equality; that multiculturalism is 'good'; that those who oppose multiculturalism are 'bad' and that their views should be at best described as "extremism" and at worst suppressed by being made illegal.

In effect, many of the tenets of post-1945 antifascist ideology concerning multiculturalism, racism, and 'extremism', are now mainstream, part of Establishment orthodoxy.

{2} qv. https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm

{3} See the included text *The O9A And Establishment Propaganda: The Example of Ethan Melzer*.

{4} https://www.documentcloud.org/documents/22006156-0928-con%EF%AC%81dential-source-testimony

{5} https://s3.documentcloud.org/documents/21046907/kaleb-cole-august-13-2021-motion-to-suppress.pdf

{6} O9A subculture is described in detail in the 1520 page compilation *Order Of Nine Angles Subculture: A Complete Guide*, available at https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf This means that the O9A has no leader or hierarchy or organizational structure or regulations or members; no officials; no one authorized to make statements about or concerning the O9A; no contact address or e-mail; no official website or blog; and no official, sanctioned, nexions, cells, or chapters.

{7} In regard to fallacies used in the anti-O9A narrative see the text *Antifascist Silence And Fallacies* which is included in this compilation.

{8} One of the propagandistic embellishments by antifascists was associating David Myatt with the orthodox, Establishment, anti-O9A narrative, qv. the included texts *The Urban Tale Of Myatt And Long* and *Author Profiling In The Case Of Myatt And Long*.

{9} The February 2019 item contained over twelve basic errors and lies about the O9A, which were debunked at the time: https://web.archive.org/web/20210123114617/https://omega9alpha.wordpress.com/fake-news/

<end quotation>

Part Four

The Admonitions Of Anton Long

Apart from the Labyrinthos Mythologicus and the axiom of the authority of individual judgment, contributing factors to the O9A becoming a Frankensteinian monster were the use of the Internet to distribute O9A texts and those who, mostly via the Internet and often anonymously, claimed to be associated with the O9A or self-described themselves as O9A, some of who also claimed to belong to or, like Sutter, to have founded an O9A chapter, cell, or nexion.

In this milieu the admonitions of Anton Long, in primary sources, went unheeded or were overlooked. A few examples of such admonitions are:

> § "Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time." {1}
>
> § [We] are not concerned about mundane matters such as being 'popular' nor about being understood by mundanes. Our nature is to discover, by experience of the sinister-numinous, the Reality hidden by abstractions, beyond the illusion of opposites.
>
> This discovery involves an esoteric - a living - alchemy, given that we, as human individuals, are nexions, a nexus between causal and acausal, with a living (a sinister-numinous) psyche capable of change and development. An esoteric alchemy - an initiatory Occult quest - where we become a new type of symbiotic life, part of a living cosmic matrix, and which symbiotic living, far beyond the ego, the unbalanced hubris, of mundanes, can, through our discovery of Lapis Philosophicus, gift us with our aims of wisdom and perchance the possibility of an existence beyond the causal death of the mortal self. {2}
>
> § "Some person – using a pseudonym or three – over a period of a year or more develops something of an Internet reputation among the Internet Occult-pretendu crowd, due to his writings, his e-mail exchanges, his participation in Internet forums, and the blogs and websites he puts up. He makes various claims about himself, and about his esoteric knowledge, and passes himself of as, or comes to be considered by the Internet Occult-pretendu as, an 'adept' of a certain sinister esoteric group.
>
> But the fact is he remains just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown. This person and others like him – male and female – may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain – according to our nature and thus according to the first rule of the Internet version of our sinister game – cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.
>
> Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves. Thus this person is and remains just some unknown guy among millions of mundanes posting stuff on the Internet or in self-published books and zines.
>
> The person only becomes real – seen to be possessed of Occult virtues and Occult qualities or the promise thereof – when they are personally known to us (thus revealing their true identity, and their skills and qualities), or when they have a plethora of publicly documented and verified deeds, or when they have several scholarly works to their credit, although in the latter two instances they still remain personally untrusted.
>
> For the fact is, we are not trusting white-lighters or harming-none wiccans or gullible mundanes or nazarenes. We are ONA – sinister, satanic; made by practical experience and by undertaking hard challenges. We have a certain culture. We go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about their cyberwords or about sinister living and our type of person.
>
> However, that being said, there are certain signs, and certain tests, which enable us to judge an anonymous person claiming, via the medium of the Internet, adherence to our esoteric association and claiming to belong to our particular, distinct Occult culture; signs and tests which might, just might, indicate they are charlatans and frauds, or mundanes pretending to be one of us. For as it has been said and written for well over thirty years, we are elitist, exclusive, and Occult [...]
>
> Just calling yourself ONA, on the Internet or elsewhere, does not make you ONA – it is practical deeds, being part of our Occult culture, upholding kindred honour, and tests, challenges, learning from experience, recruiting others in person, which do. The Internet is just one tool, among many. Our sinister-numen is not there; our people are not there – except that some of us may sometimes, and for a short while only, use such an ephemeral tool for some specific purpose. And what an ephemeral tool it is, Aeonically." {3}

Despite such cautions being repeated, post-2018, following the cases of Sutter and Melzer they have had little or no impact:

> "The case of Ethan Melzer is a classic example of: (i) why followers of O9A philosophy do not trust people they have not personally known for some time; (ii) why the Internet, and especially social media, encrypted messaging applications and e-mails, are flawed if occasionally useful causal mediums, and (iii) what following an esoteric philosophy or tradition such as the O9A involves, and in the past has involved, in the real world.
>
> Melzer communicated with people he did not personally know by means of the Internet and as a result of his

> naivety he was arrested by agents of the Establishment, charged with and finally pleased guilty to various criminal offences [...] For many if not most of the individuals he communicated with via the impersonal Internet were not O9A folk as he naively presumed." {4}

One such person he communicated with was FBI informant Sutter:

> "at the direction of the FBI, used the Messaging Application to, among other things, exchange direct messages with Melzer, and participate in two group chats affiliated with the RapeWaffen Division Channel [and who] provided information and assistance to the FBI." {5}

Furthermore, as reported in the British press in 2021:

> "A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal. Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement." {6}

Which infiltration presumably has included pretending to be O9A on the Internet and probably in the real-world. As one commentator noted:

> This advice to "do not trust them" until you personally know them went unheeded in the case of Melzer and others, and even if you do personally know someone "we" O9A folk are and remain suspicious until a long period of causal time - such as a year or more - has elapsed with many of us not satisfied until we personally have "checked them out" or have employed an appropriate someone to "check them out". {4}

Given the Labyrinthos Mythologicus, given the axiom of the authority of individual judgment, given the plethora of individuals claiming to be O9A or associated with the O9A often via the medium of the Internet, and given past and current and probably future Establishment informants and infiltrators pretending to be O9A or associated with the O9A, a sagacious person would conclude that the O9A not only became a Frankensteinian monster but is now dead insofar as public involvement and literature is concerned, since anyone now claiming to be O9A via the internet or otherwise should be regarded with suspicion with what now publicly passes for and is believed by the Establishment and the majority of people to be the O9A, far removed from Anton Long's esoteric philosophy and the arduous Seven Fold Way.

Which leaves us with the question of whether, in the light of a comment Anton Long made in 2023, he expected the O9A to evolve as it has perhaps in order for it to return to the traditional way of covert, personal, recruitment evident in the original O9A and which recruitment was exclusively for candidates seeking to undertake the Seven Fold Way. The comment - in answer to the question "[do] your writings and yours alone define [O9A] esoteric philosophy? - was:

> "I would agree that those writings of mine define a particular and possibly unique esoteric philosophy that I developed between the 1970s and the 1990s but with the caveat that that particular esoteric philosophy was only a beginning - ONA 1.0 if you will - and was open to being developed, changed, evolved, 'forked', in the manner of Open Source software, with such 'forked' software renamed accordingly. ONA 1.0 was described in the Naos MSS collection, 1989; in the Deofel Quartet, written between 1976 and 1991, and in the two volumes of The Satanic Letters." {7}

The operative term is "renamed accordingly" since the implication seems to be that such 'forked' developments are no longer O9A and should therefore be distinctly named and have their own identity.

°°°°°°°

{1} *The Enigmatic Truth*, 2012, https://web.archive.org/web/20230917145049/https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

{2} *Discernment, Pathei-Mathos and the Initiatory Occult Quest*, 2012. Included, pp.8-12, in https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{3} *Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People*, 2011, https://lapisphilosophicus.wordpress.com/about-2/who-do-they-think-we-are/

{4] *A Cautionary Tale, Revisited*, 2023, https://archive.org/download/cautionary-tale-revisited_202209/cautionary-tale-revisited.pdf

{5} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

Appearing as a Prosecution witness at the 2021 trial of AtomWaffen leader Kaleb Cole, Sutter admitted to working undercover for the FBI:

> 19/20 Q You were present at a meeting on January 9, 2020, at the
> 19/21 home in Conroe, Texas, correct?
> 19/22 A Yes, sir.
> 19/23 Q And Mr. Cole and Mr. Denton were there, correct?
> 19/24 A That's correct.
> 19/25 Q You were there in an undercover capacity, correct?

20/1 A Correct.

Source: https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

{6} https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

{7} https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

---

Appendix One
Common Fallacies Of Reasoning

The Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

This belongs to the category ignoratio elenchi. Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase non causa pro causâ. This fallacy is the assumption that one thing is the cause of another without any logical reasoning.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

This item is in the Public Domain

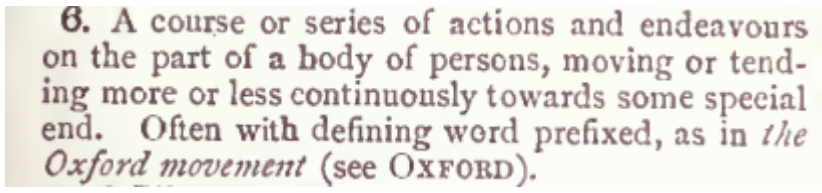
Ethics And The O9A Movement

Preface

This study will focus on ethical questions raised by the Occult O9A movement especially in relation to what is termed the O9A's Labyrinthos Mythologicus. The genesis of this study was reading two essays both published in 2023: (i) *Deconstructing The O9A* and (ii) *The End Of The Order Of Nine Angles*. [1] The first of these essays almost exclusively used what has been termed O9A primary sources which were defined there as the pre-2012 texts The Deofel Quartet, The Satanic Letters, and Naos, all written by Anton Long, [2] which the author of the first essay wrote contained "the foundations of O9A esoteric philosophy" and which foundations are hermetic in nature with the foundational Occult symbolism the septenary Star Game. [3] The second essay describes why the Inner O9A, the 'old guard' consisting of students personally taught by Anton Long before 2012, abandoned the O9A movement in favour of their own Hebdomian Way.

In *The Order of Nine Angles: Cosmology, Practice & Movement* the authors described the O9A in the following terms: "an international, largely clandestine collective of individuals and groups (known in O9A parlance as nexions) devoted to principles and practices originating with the writings of pseudonymous author Anton Long." *Studies in Conflict & Terrorism*, 2023, DOI:10.1080/1057610X.2023.2186737

However, I use the term 'movement' in the more general sense:


6. A course or series of actions and endeavours on the part of a body of persons, moving or tending more or less continuously towards some special end. Often with defining word prefixed, as in *the Oxford movement* (see OXFORD).

Hence *the O9A movement*, with the endeavours the hermetic Seven Fold Way as first publicly described in the 1989 collection of typewritten texts titled *Naos*, Part One of which was sub-titled *Physis Magick: A Practical Guide to Becoming an Adept*, with the 'special end' of the O9A movement being the discovery by the individual of Lapis Philosophicus, the alchemical jewel, more commonly (exoterically) described as wisdom, which according to Anton Long esoterically means:

> "not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions." [4]

Furthermore, in this study I accept that the texts *The Deofel Quartet* and *Naos*, written by Anton Long and published before 1993, describe the foundations and the goal of the O9A movement, that is ONA 1.0, and also termed the Longusian Occult tradition or movement. I have not included the two volumes titled The Satanic Letters since, as the text *The Sinisterly-Numinous Occult Tradition* indicates, the 'satanism' expounded in those letters is peripheral to, and not the raison d'être of, the Seven Fold Way and the quest for Lapis Philosophicus. [5]

Which raison d'être was explained in *A Fundamental Error*, [6]

> "In regard to the Order of Nine Angles (O9A, ONA) a fundamental error that many academics, and many others, have made and do make is that of assuming that one specific and time-limited method (praxis) used in one stage of the hermetic Seven Fold Way, that of External Adept, represents the raison d'être of the O9A. This particular method, this particular personal learning experience, is the task known as an Insight Role which only lasts from between twelve and eighteen months after which the individual moves on to the next stage, involving as that stage does the arduous, the difficult and decidedly individual rite of Internal Adept during which the individual withdraws from society for between three to six months. Hence the name Internal Adept as opposed to External Adept.
>
> The rite of Internal Adept and what the individual discovers, through it, about themselves and the external world, betake the individual far beyond sorcery and 'satanism' of whatever type (and by whomsoever defined) and far beyond a direct involvement in the world (political or otherwise) because there is no desire within them to attempt to directly, causally, dialectically change what-is into something, some idea or ideal, some person of some group has posited as part of some ideology or some movement for social and/or political change.
>
> For it is the hermetic and practical Seven Fold Way, with its personal and individual and decades-long enantiodromia, that is the raison d'être of the O9A, not an ideology political or otherwise and not 'satanism' by whomsoever defined.
>
> One aspect of the insight, the perceiveration, that the rite of Internal Adept engenders in the individual is what has been termed The Aeonic Perspective; that is, of the metamorphosis of Aeons and their associated civilizations - their genesis and their nature and their necessary decline, replacement, and ultimate demise - and that this metamorphosis also applies to not only the causal governments, societies, nations, ideologies

and religions, of such Aeons and civilizations, but also to the causal abstractions that such causal entities manufacture during their temporal life.

The Adept therefore has or has acquired an a-causal view of such causal abstractions and causal entities which in practice means that Adepts have no further need of, or like the Rounwytha were never involved with, the dialectic of opposites germane to the External Adept and the personal learning that can result from a temporary, time-limited, exeatic championing of one opposite against the other, or sometimes of both opposites at the same or at different times.

Thus an Adept concentrates on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to 'seek the violent overthrow [of] Western civilization through violent means,' [7] be such means described by the Establishment and others as terrorism or otherwise."

In this essay, therefore, the term O9A movement, that is ONA 1.0, refers to the Occult philosophy Anton Long expounded in *Naos* and sought to explain in the four novellas of The Deofel Quartet.

Rufus Malisius
Spring Equinox 2024 CE

===

1. (i) https://archive.org/download/deconstructing-order-of-nine-angles/deconstructing-order-of-nine-angles.pdf (ii) https://archive.org/download/end-of-the-order-of-nine-angles/end-of-the-order-of-nine-angles.pdf

2. Both *Naos* and *The Deofel Quartet* are included in the compilation *The Longusian Occult Tradition*, https://archive.org/download/longusian-occultism/longusian-occultism.pdf [49Mb download]

A loose-leaf limited print version of *Naos* was produced in 1990 by Coxland Press a copy of which is in the British Library - General Reference Collection RG.2021.a.13, BNB GB9328754 - which however, when compared to the facsimile edition, contains numerous errors and some omissions.

3. *The Star Game - An Illustrated Guide*, https://gawathan.files.wordpress.com/2022/10/the-star-game-101.pdf

4. Anton Long, *The Enigmatic Truth*, 2011, https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

For how the O9A 'old guard' defines other terms, qv. *Glossary of Order of Nine Angles Terms*, Version 7.05, 2022, https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf

5. Appendix One contains a relevant extract from *The Sinisterly-Numinous Occult Tradition.* Appendix Two explains the meaning of the term Lapis Philosophicus.

6. https://archive.org/download/basic-error/basic-error.pdf

7. Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

=======

Ethics And The Labyrinthos Mythologicus

Traditionally and philosophically ethics are guidelines which express what is acceptable, what is unacceptable, and what is expected in terms of the behaviour and attitudes of a person, a group or a society. Thus in what is termed 'utilitarian ethics' what is acceptable is what contributes to happiness both personal and for a majority of people in a certain society. In Kantian ethics the acceptable derives from an understanding of the world around us and acting in such a way that there is respect for the dignity, the rights, of others. In most modern Western societies what is unacceptable is what an elected government decides, on the basis of believing they have a democratic mandate, is unacceptable with laws usually defining what behaviour or attitudes or deeds constitute the unacceptable.

In the matter of the ONA 1.0 there is no definition of a particular ethics. The only reference to ethics occurs in the novella Falcifer, part of The Deofel Quartet, which novella describes the experiences and feelings of a young initiate of what is termed a traditional satanic group:

> Conrad was perplexed but the Master said, "See, how profitably you have spent the last twelve hours. Already you are beginning to learn. You see, I know what has occurred between you and Tanith." He laughed. "There are no Nazarene ethics here!"
>
> "In fact," Tanith added, "no ethics at all!"

The only reference in *Naos* to morality, and the opposites that a morality implies, is in the following:

Appendix O - The Left Handed Path

The LHP is essentially internal magick because such magick means the use, by the individual, of the Dark Pathways that link the seven spheres of the Tree of Wyrd. There are no light pathways since the pathways by their nature imply a flow of energy and such flow can only be directional. Directional energy means Change, in the causal - the emergence of Chaos through a 'gate'.

For a long time, the nature of the LHP has been mis-understood The traditional definition as magick used for personal/ destructive/negative purposes is meaningless because it assumes a framework of moral opposites which does not, in reality, exist in relation to magickal energies. All evolution of consciousness is a magickal act - an expansion of the acausal into the realm of the causal. From the 'traditional' moral/Nazarene point of view, all such evolution, of necessity, becomes 'evil' and partakes of the nature of a 'serpent' in accordance with a certain primative, and childish, creation myth.

It is unfortunate that for a long time this simple fact has been, in most magickal circles, obscured by silly systems like the 'Qabala' with its notions of a Dark side to the Tree. No Dark side exists, because what actually exists (the seven Gates) is dark of itself because it presences non-Being. The bifurcation of the Qabala (exemplified by systems like the 'Nightside of Eden') leads quite often to severe problems if systems deriving from it are used by individuals in the manner of internal magick - as a means of increasing consciousness.

The pathways which link the seven spheres are re-presentations of the acausal and as such symbolize that which is normally (at least to 'everyday' consciousness) hidden. What is hidden becomes revealed and made present, in our phenomenal world, by the magickal act. That which is revealed is Chaos, non-Being. These acts of revealing destroy everyday or 'ego' consciousness and as such are the essence of true Initiation.

It is because they are (or should be) understood as only the beginning of the seven-fold way of internal magick that those using these Dark Pathways are free from the problems of bifurcation of identity that arise with other systems.

The essence of the genuine LHP - and this includes the Dark (or sinister) Tradition and traditional Satanism - is the use of magickal energies to enhance the evolution of the individual. Such evolution cannot exist outside the LHP as a willed act. Evolution is willed, as a magickal act, via experience: by revealing the acausal, by confronting it (usually via symbols) and finally by integrating it. There is no other way.

The context for such 'willed acts' and the experiences encountered by particular individuals in The Deofel Quartet - Conrad in Falcifer; Melanie and Thurstan in The Temple Of Satan; Alison in The Greyling Owl; and Thorold in The Giving - are explained in the Seven Fold Way chapter of Part One of *Naos*:

In the early stages the seven-fold Way is easy, but it gradually becomes more difficult, demanding a great deal of commitment. Genuine Adeptship and enlightenment must be worked for - they are attained, by the individual, and never given as gifts. The first two stages may be said to represent a confrontation with the shadow aspect of the pysche of the individual - and an integration of this aspect followed by a transcendence, giving thus a new synthesis. The third stage may be said to be a confrontation with what Jung has called the 'anima/animus': the power and fascination of love, eros. The fourth stage represents the emergence of the 'self' from a fusion of 'ego' and 'unconscious'. The fith stage represents the development, within the individual, of wisdom - an understanding beyond the self.

Each stage has an alchemical process associated with it, representing the means and the insight attained: for example, the process for the second sphere, Mercury, is Seperation - and the form this takes is 'indulgence'. The Grade Ritual associated with this stage is in a sense a symbolic representation, in pyschological terms, of the alchemical process.

Those who wish to follow the seven-fold Way should undertake the Grade Rituals in order, beginning with that of the first sphere - Initiation.

Each stage of the seven-fold Way provides you with both personal (i.e. 'emotional') and magickal experiences, and these experiences are consolidated during the next stage. In short, the stages provoke, by their nature, self-insight, and this insight is a gradual process of learning.

These personal (emotional) and sometimes Occult experiences "provoke, by their nature, self-insight and this insight is

a gradual process of learning." As one commentator noted:

> "None of the novels of the Quartet concern politics. None of them deal with political revolution or concern themselves with terrorism. None of them concern neo-nazism. None of them involve racism or are anti-gay or misogynistic. In fact, the novels – ahead of their time – contain strong female characters (such as Fiona in The Greyling Owl, and Lianna in The Giving) as well as positive gay characters (such as Fenton in The Greyling Owl).
>
> To understand the Longusian tradition is to understand how The Deofel Quartet presences esotericism: as involving real individuals some of whom (as in Falcifer) may have an interest in Satanism and the Occult, and some of whom (as in The Greyling Owl) are not interested in, or appear not to be interested in, Satanism and the Occult. As readers of such works as Falcifer and The Giving and The Temple of Satan discover, esoterically the tradition is beyond the causal abstraction, the causal form, termed Satanism." {1}

In essence, therefore, "Adeptship and enlightenment must be worked for - they are attained, by the individual, and never given as gifts." For such provoking of self-insight, such practical "acts of revealing", is a gradual "process of learning" by the individual who learns, or does not learn, from personal experience.

This lack of both detailed written explanations and of an ethical framework - of there being no 'dark side' to the septenary Tree of Wyrd {2} - would later result, post-1992, in both the axiom of the authority of individual judgment and what was termed the Labyrinthos Mythologicus, an English neologism or perhaps more correctly an English portmanteau word, signifying a labyrinthine mythos which aimed to confuse and to test outsiders and neophytes and cause them to arrive at the wrong understanding or conclusion; at a false end to or even return them to the beginning of an O9A maze.

That axiom and the Labyrinthos Mythologicus formed the essence of what it is convenient to describe as ONA 2.0 and coincided with the publication in 1992 of The Satanic Letters and 'Hostia' {3} and the distribution by 'Christos Beest' (CB) - using postal services and the imprint Brekkek - of spiral-bound facsimile copies of both those works as well as *Naos* and The Deofel Quartet. Post-1992 hitherto typewritten texts by Anton Long were digitized and together with other items by self-declared O9A adherents and supporters were circulated by means of the 'world wide web' with the axiom of the authority of individual judgment playing a pivotal role since in practice it meant that anyone could interpret O9A esoteric philosophy and praxis in whatever way they wanted and establish their own "O9A nexion" which propagated that interpretation, with there being no authorized version of O9A philosophy and praxis, no person or nexion claiming to officially represent the O9A and thus in possession of the authorized version or interpretation or able to denounce a particular "O9A nexion" or declare it proscribed. This was compounded by there being no written ethical guidelines by which to judge whether certain deeds or behaviour or writings were unacceptable.

Hence there were no individual(s) and no nexion able to correct or effectively denounce what opponents or critics or journalists and others said or wrote about the O9A inevitably leading to the world-wide negative publicity that post-2018 resulted from the deeds and/or the writings of some self-declared O9A adherents or those alleged by others to be O9A adherents or 'members' of the O9A.

The consequence was that the O9A became a Frankensteinian monster which was and is whatever someone or some entity - opponent or critic or journalist or policy group or politician or government department or the mass media - says it is or believes it to be.

(SUB)CULTURE

Neo-Nazi Satanist Cult Is a Terrorist Group, Feds Say

In the trial of a U.S. GI accused of plotting to murder his fellow soldiers, the United States says the Order of Nine Angles sect should be treated like Al Qaeda

°°°

Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism

°°°

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

A Fundamental Flaw?

While ONA 1.0 remained an aural tradition in the ancient hermetic manner taught from adept to pupil or initiate then, with texts such as *Naos* and The Deofel Quartet personally transmitted, it could be said to be an interesting and innovative part of the Western Occult tradition especially given its Star Game symbolism. But when it was extended by its founder and others, post-1992, to include the axiom of individual judgment, the Labyrinthos Mythologicus, polemics about satanism, assumed a public identity by means of the Internet, and did not publicly issue written ethical guidelines, it became an incipient Frankensteinian monster waiting to be animated and able to freely wander around the world to cause another 'terrorist' or 'neo-nazi' or 'satanic' scare. As began to occur after 2018 as evident in reportage and demands for ONA 2.0 to be proscribed or declared a terrorist entity.

After the Frankensteinian monster was believed to be or was accepted as being real and as representing the O9A, from 2018 on, the 'old guard' did try to explain their perception and understanding of the O9A by writing and distributing tracts such as *The Boundaries Of O9A Philosophy* {4} and issuing compilations of quotations by Anton Long including one concerning honour. {5}

But it was just their interpretation, one among many, and possessed no authority whatsoever and could therefore could be rejected, as it was, by those, including outsiders, with a different interpretation. Hence why the 'old guard' concluded that ONA 2.0 was incompatible with, or no longer relevant, to a hermetic quest for Lapis Philosophicus citing the following as unnecessary:

> (i) the games, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;
> (ii) Occult rituals and ceremonies in general, and all types of sorcery;
> (iii) Insight Roles;
> (iv) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;
> (v) Satanism, however defined or presenced;
> (vi) the complexity of Anton Long's labyrinthine esoteric philosophy;
> (vii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult.

They also asked, then in part answered, an important question:

> "Is an esoteric philosophy which appears to have no morality, no ethical boundaries, and no one in authority to declaim what is not acceptable, in some way culpable for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name?
>
> This is the dilemma we faced before deciding to develop or own Hebdomian Way after some years

of following an example of that type of authority-less philosophy for while we understood it did have ethical boundaries, which we endeavoured to explain in a fourteen page tract published in October 2021, they were so well hidden by a 'Labyrinthos Mythologicus' that only one or two individuals per decade discovered them. Can something anarchic in nature open to various interpretations and misinterpretations - and thus to the whims of individuals - serve as a means to wisdom? We did not believe so and thus developed our own esotericism.

As we wrote:

> [The] Hebdomian Way returns to the primary hermetic source since the essence of that Way is changing the individual through pathei-mathos - πάθει μάθος, the personal learning or discovery resulting from practical experiences and challenges - with everything external or internal to this considered as unnecessary, unhelpful, and distractive.

Thus, it is our conclusion that that authority-less esoteric philosophy should be considered, by those who by hermetic or other means seek Lapis Philosophicus, as defunct; for even though it did preserve some ancient esoteric traditions and developed some new useful ones such as The Star Game, its moral defects render it unsuitable as a modern practical guide to Lapis Philosophicus." {7}

An Ethical Defence?

The ethical part of the above question that the ONA 1.0 'old guard' did not answer was whether an esoteric philosophy, and by implication its founder, were or are in some way culpable for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name. By extension the question relates to individual responsibility for the deeds an individual does, and thus whether or not it is a moral question or a criminal defence for a person or persons to claim they were not responsible for their actions because for instance they were encouraged by that philosophy.

For example, in the penal code of one particular American State, a person is criminally responsible for an offense committed by the conduct of another if:

> (i) acting with the kind of culpability required for the offense, he causes or aids an innocent or non-responsible person to engage in conduct prohibited by the definition of the offense;
>
> (ii) acting with intent to promote or assist the commission of the offense, he solicits, encourages, directs, aids, or attempts to aid the other person to commit the offense; or
>
> (iii) having a legal duty to prevent commission of the offense and acting with intent to promote or assist its commission, he fails to make a reasonable effort to prevent commission of the offense.

There is also the disputatious legal matter of vicarious liability; of whether some entity, such as a business or a group, can be held responsible for the deeds of others such as employees or members of a group even if the business or group is unaware of the deed or deeds.

Logically, and in reference to the penal code of an American State, the founder of a philosophy esoteric or otherwise is not responsible given he or she do not directly, personally, aid or cause or encourage an offence particularly if their philosophy was created decades before. In regard to vicarious liability, it is not appropriate for them to take responsibility because there is no causal or legal link between them and the offender(s) such as may exist between an employer and an employee.

Morally, there are two questions. First, what constitutes despicable, dishonourable, deeds; and second, as in criminal and civil law, personal responsibility. It is generally accepted in all modern Western societies that sexual abuse of children by adults is a despicable, dishonourable, deed, as is the rape of women by men. In the case of children there are no mitigating circumstances with seldom used defences such as insanity or diminished responsibility requiring a plethora of evidential facts in support. In the matter of personal responsibility an analogy would be despicable, dishonourable, deeds committed by Christian priests or ministers with the consensus being that they personally, and not their religion or their interpretation of Christianity, are responsible for their actions.

The conclusion therefore is that the founder of a philosophy is not culpable, legally or morally, for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name.

Summa

The lack of ethical guidelines, the axiom of individual judgment, the Labyrinthos Mythologicus, and the use of the Internet giving rise to ONA 2.0, meant that the raison d'être of ONA 1.0 - the Seven Fold Way, The Star Game, and the personal and years-long quest for Lapis Philosophicus - were lost; occluded by satanism, by neo-nazism, by polemics, and by the (mis)interpretations and reinterpretations of often anonymous others who had little or no pathei-mathos esoteric and exoteric to their name. In summation, the defects of ONA 2.0 render it unsuitable as a modern practical hermetic guide to Lapis Philosophicus.

===

{1} *Introduction To The Deofel Quartet*, 2024, included in https://archive.org/download/longusian-occultism/longusian-occultism.pdf [49Mb download]

{2} In the pagan English Rounwytha tradition, the term wyrd has an esoteric meaning cognate with the Saxon *werthan*, from the Old Frisian *wertha* which became the Old English wythan/wuthan, and the Icelandic verða. The meaning is 'to become', to develop; or in the esoteric sense 'to evolve'. Hence why the seven spheres of septenary system form the Tree Of Wyrd. Thus the esoteric (Batin) meaning and usage of the term wyrd is 'to evolve', to change, as opposed to the exoteric (Zahir) usage or meaning of 'to be destined', Fate, and so on.

{3} For an overview of Hostia refer to *Hostia: History, Authorship, And The O9A*, https://gawathan.files.wordpress.com/2023/02/o9a-hostia-overview-v1.pdf

As the author of that overview explains, the book published in 2013 by an anonymous editor under the title *Hostia - Secret Teachings Of The ONA* erroneously described it as an 'authorized edition' and as written by Anton Long, either a faux pas or a deliberate deception. For:

> "since many of the writings in Hostia are anonymous - not by Anton Long - it does not present an accurate view of O9A beliefs and practices containing as it does the views and interpretations of others regarding Anton Long's Occult philosophy/tradition.
>
> In regard to O9A 'members', Anton Long in one of his 'Satanic Letters', published by Thormynd Press in 1992 at the same time as *Hostia*, wrote in a letter to 'Kimberly' dated 25th September 1992 eh,
>
> > "Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." [1]

Thus, his use of the term was specific, related to individuals and the personal challenges and tasks codified in the Seven Fold Way, which Way manifests in a practical manner the Occult tradition that is the O9A. [2]

(Since the O9A is an esoteric philosophy/tradition/subculture there is not, never had been and never can be any 'official' or 'authorized' O9A anything - be it a book, a nexion, an official, a leader, or some title such as or a person who is the 'outer representative' of the O9A. [3]

Even when Anton Long revised and re-issued some of his texts - such as the novels of The Deofel Quartet - he never used the word 'authorized' but simple phrases such as *Re-issued and corrected [v 1.03]: Anton Long, 119 Year of Fayen* as was the case with that Quartet."

1) A facsimile of the typewritten letter is included in volume II of *The Satanic Letters of Stephen Brown*, available from https://archive.org/download/satanicletters-2/satanicletters-2.pdf

2) A good overview of the question of membership is provided in the article *The Occult Phantom Menace: Or, The Sinister Tradition In The Real World*, included in https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf

3) In regard to an O9A 'outer representative' it was a ploy, a jape, as Anton Long explained in 2011:

> "An interesting and instructive example of our Labyrinthos Mythologicus is the so-called 'outer representative'. This was just a minor ploy among the many minor and major ploys and tests used during Phase II, and thus was part of the 'sinister game' we have played for several decades. The ploy was for a candidate or an initiate to openly disseminate ONA material, and possibly give interviews about the O9A to the Media, under the guise of having been given some sort of 'authority' to do so even though such an authority – and the necessary hierarchy to gift such authority – was in fact a contradiction of our raison d'être; a fact we of course expected those incipiently of our kind to know or sense.
>
> This ploy, this jape, in its primal form, was first used on one promising candidate (Martin S) during the late 1980s who met with 'Stephen Brown' on the Long Mynd in Shropshire, the candidate in question being then associated with the Temple of Set.
>
> Indeed, Martin S was mentioned by name in a letter which a certain Mr Austen wrote to 'Stephen Brown' some years later (the surname of the person was redacted by us when Austen's letter was published, in 1992, in volume 2 of *The Satanic Letters* together with an interesting reply from Stephen Brown).
>
> In the case of 'Martin' he was initially offered the editorship of the then already established Fenrir journal, a few years before CB became editor. Such editorship would be not only a test for him – a test of his character, loyalty, commitment, knowledge, and so on – but also possibly a valuable learning experience along the sinister path. Just as the editorship of Fenrir – and the role-play of being 'outer representative – was for CB who, to his credit, saw through the ruse and instead used the ploy as an extended Insight Role in the process Satanically confusing and satisfyingly deceiving several people including journalists and self-professed (non-ONA) Satanists.
>
> Later on, CB for the same nefarious reasons relating to testing offered (at my suggestion) the non-existent rôle of 'outer representative' to Thornian, who by means of such role-play did some worthwhile work propagating the O9A and its mythos and possibly learned some valuable personal lessons in the process."
>
> Anton Long, *Those Who Are Our Kind*, included in https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf

{4} https://gawathan.files.wordpress.com/2022/09/o9a-boundaries-philosophy-v9.pdf

{5} *Tests, Logos, And The O9A Aural Code Of Honour*, https://archive.org/download/tests-o9a-code_202312/tests-o9a-code.pdf

{6} *The Esoteric Philosophy And Seven Fold Way Of Anton Long - A Debate*, 2021, in https://archive.org/download/end-of-the-order-of-nine-angles/end-of-the-order-of-nine-angles.pdf

{7} *O9A: A Moral Dilemma?* https://archive.org/download/o-9-a-moral-dilemma/O9A-Moral-Dilemma-v1.pdf

---

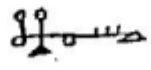
Appendix One

Satanism And Naos

The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names:

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they {1} - is/are linked to an alchemical process, and as a 'dark god' - Shaitan - to one of the paths linking the seven spheres:

	Path	Word of Power	Sigil	Image
1	☽ → ☿	Noctulius		XV
	☽ → ♀	Nythra		XIII
	☽ → ♂	Shugara		XVIII
	☽ → ☉	Shaitan		VII
	☽ → ♃	Aosoth		XIV
	☽ → ♄	Azanigin		X
	☿ → ♀	Nekalah		VIII
	☿ → ☉	Ga wath am		0
	☿ → ♂	Binan ath		I
10	☿ → ♃	Lidagon		XI
	☿ → ♄	Abatu		XVI
	♀ → ☉	Karu samsu		VI
	♀ → ♂	Nemicu		XVII
	♀ → ♃	Mactoron		II
	♀ → ♄	Velpecula		XIX
	☉ → ♂	Kthunae.		IV
	☉ → ♃	Atazoth		V
	☉ → ♄	Vindex		XII
	♂ → ♃	Davcina		III
	♂ → ♄	Sauroctonos		IX
21	♃ → ♄	Naos		XX

Septenary Pathways
(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

°°°

The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagula-tion	Hriliu			Ecstasy
☉	Putrefac-tion	Lux			Vision
♂	Sublima-tion	Azif		Libra	Blood
♃	Fermenta-tion	Azoth		Capri-corn	Azoth
☾	Exaltation	Chaos			Thought

°°°

Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. {2}

As we noted in our *Another Academic Misunderstanding?* {3} the much vaunted 1984 Black Book of Satan is therefore just something temporarily used by an O9A External Adept as part of their training; just one aspect of their sinisterly-numinous pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way.

°°°

{1} There is an interesting discussion in Anton Long's *Some Notes Concerning Language, Chants, and Acausal Entities* (2011) about human gender in relation to acausal-entities/dark-gods:

> "[When] we consider a matter such as entities – living beings – existing or dwelling in what we term the acausal continuum, then it is to be expected that they will exist, and will behave, in a way different from such living beings that we normally interact with in our own causal continuum. That is, that they may possess qualities which beings living in our causal phenomenal world do not.
>
> For example, do such acausal entities as the ONA esoteric tradition mentions possess the quality, the behaviour, we describe as biological gender, and which gender we ascribe to most living beings in the causal (with some exceptions, such as monomorphic life). Or is our biological notion of gender irrelevant to such acausal beings? Also, do such acausal entities have the quality, the behaviour, we describe as discrete singularity so that, for example, they have a distinct body separate from other bodies and thus occupy a finite Space at certain specific moments of causal Time?
>
> These questions further raise the issue of language – of how we describe them or denote them by some name, and whether the grammar we have developed is apt in the case of such acausal entities. For instance, is a word such as Noctulius a male or a female name? Ditto with Satanas. Or is a name such as Kabeiri that of a single entity or of a plurality of such entities? Is Satanas, for example, even a name in the normal grammatical sense – that is, a proper name? If so, is it singular or plural?
>
> Thus, is it correct or necessary to apply the rules of ordinary grammar – such as declension – to such a

descriptive word? If not, what does that mean in respect of how the name is used, for instance in some chant to esoterically invoke such an entity? This raises general questions about the nature of both language and grammar." https://web.archive.org/web/20140113001600/http://omega9alpha.files.wordpress.com/2013/11/concerning-esoteric-and-exoteric-languages.pdf

{2} The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at https://web.archive.org/web/20230913060118/https://theo9away.files.wordpress.com/2021/12/diary-internal-adept-v1.pdf

{3} *Another Academic Misunderstanding?* in *O9A: The Importance Of Primary Sources*.

°°°

Source:
O9A: The Importance Of Primary Sources
https://archive.org/download/sources-overview/sources-overview.pdf

---

Appendix Two

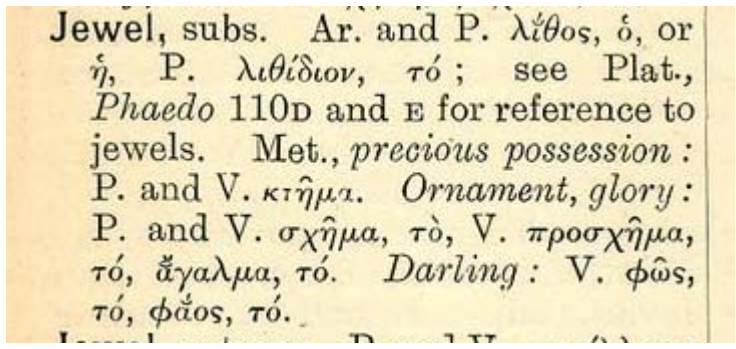
Lapis Philosophicus

As a term Lapis Philosophicus means the "jewel of the alchemist", and not the "philosopher's stone" since in alchemical texts such as *Theatrum chemicum, praecipuos selectorum auctorum tractatus de chemiae et lapidis philosophici antiquitate* the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἣ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε


Jewel, subs. Ar. and P. λίθος, ὁ, or ἡ, P. λιθίδιον, τό; see Plat., *Phaedo* 110D and E for reference to jewels. Met., *precious possession*: P. and V. κτῆμα. *Ornament, glory*: P. and V. σχῆμα, τὸ, V. προσχῆμα, τό, ἄγαλμα, τό. *Darling*: V. φῶς, τό, φάος, τό.

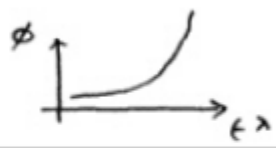
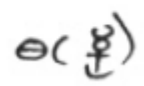
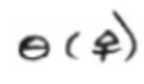
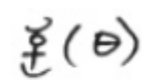
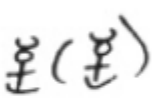
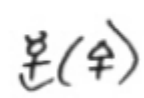
This item is in the Public Domain

The Metaphorical O9A

The saga of the Order of Nine Angles (O9A, ONA) between the 1970s and 2018 could be understood as a metaphor for how esotericism, or more specially esoteric philosophy, is or can be presenced in this era of Mass Media and the Internet (i) when individuals with little or no knowledge of an esoteric philosophy can, mostly anonymously, claim to be or self-declare they are followers of or associated with that philosophy, and (ii) when others such as journalists and even academics commit knowingly or unknowingly the fallacy of non causa pro causa by assuming without question that these claimants and usually their deeds or beliefs are representative of or presence that philosophy when in reality there is no causal connection.

If it is accepted, as O9A primary sources indicate, that what we using an example from Open Source software may call O9A 1.0 was an original esoteric philosophy {1}{2} then what developed or was interpreted post-1992 by others self-declaring as O9A was a 'fork' of the tools and source code contained in O9A 1.0 just as the 'tools', the source code, of the GNU Project became the basis for several other distributions of Open Source software.

Or considered more simply, Anton Long's original esoteric philosophy was an Open Source set of esoteric 'tools' which he made freely and publicly available under a 'copyleft' license thus allowing others to use those tools and develop them. Among these 'tools' were The Star Game, The Septenary Tree Of Wyrd with its pathways and occult correspondences; Esoteric Chant; the ontology of Causal And Acausal; Aeonic Theory; and the Grade Rituals of External Adept, Internal Adept and The Abyss.

	Greek Archetype	Norse Archetype	Aeon	Associated Culture	Centre	Magickal Form	Symbol
		Individual $t_i u$		Aeonic $t_c u$			
Moon/ Sirius	Hecate	Thor	Primal c. 7000- 5.000 BC		Urals/ Asia	Shamanism	
Mercury/ Arcturus	Hermes	Loki	Hyperborean c. 5000- 3.500 BC	Albion c. 4.000- c. 2.500 BC	Stonehenge	Henges/ Crystals	
Venus/ Antares	Aphrodite	Freyja	Sumerian c. 3.000- 1.500 BC	Sumerian c. 3.100- 1905 BC	Tigris	Trance/ Sacrifice	
Sun/ Mira	Apollo	Balder	Hellenic c. 1.000- 500 AD	Classical c. 900 BC- 378 AD	Greece (Delphi)	Oracle/ Dance	
Mars/ Rigel	Mars	Heimdall	Western c. 1.000- 2.500 AD	Western c. 1000- 2390 AD	Northern Europe	Ritual/ Word	
Jupiter/ Deneb	Hera	Frigg	Galactic 2.500-	Sol III/ IV & beyond		Star Game & beyond	
Saturn/ Naos	Kronos	Odin					

The Seven Aeons: Correspondences
(qv. Appendix I)

°°°

Tree Of Wyrd

Sphere	Form	Stone	Perfume	Star	Colour 1	Colour 2	Process	Word	Season
Moon	Night	Quartz	Petriochor	Sirius	Blue	Silver	Calcination	Nox	Aries
Mercury	Indulgence	Opal	Henbane	Arcturus	Yellow	Black	Separation	Satan	Scorpio
Venus	Ecstasy	Emerald	Hazel	Mira	Green	White	Coagulation	Hriliu	Mid-Winter
Sun	Foreseeing	Amethyst	Oak	Antares	Orange	Gold	Putrefaction	Lux	Mid-Summer
Mars	Blood	Ruby	Pine	Rigel	Red	Blue	Sublimation	Azif	Libra
Jupiter	Azoth	Amber	Alder	Deneb	Violet	Crimson	Fermentation	Azoth	Capricorn
Saturn	Reason/Logos	Diamond	Ash	Naos	Indigo	Purple	Exaltation	Chaos	

Table I

Selected Occult Correspondences

Sphere	Salt (Unconscious)	Mercury (Ego)	Sulphur (Self)
1 (Moon)	18	15	13
2	0	8	16
3	6	14	17
4	7	12	5
5	1	4	9
6	11	3	2
7 (Saturn)	10	19	20

Table II

Tarot Major Arcana

The basic problem post-1992 was that nearly everything developed from O9A 1.0 or which was interpreted as being O9A by self-declared adherents were not, as they should have been, declared as a development or 'fork' of O9A 1.0 and thus were not distinctly named nor had their own identity.

Crucially, ONA 1.0 was devoid of satanism, theological and ritualized; there was no Labyrinthos Mythologicus with its tests, japes, and misdirections; no dialectical engagement in the world by means of Insight Roles, or through politics or otherwise; and no support for whatever antinomian reason of National Socialism.

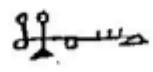
The Place of Satan In Naos

In regard to satanism, as described in *The Sinisterly-Numinous Occult Tradition*, {3}

<begin quotation>
[In Naos] Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names:

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they - is/are linked to an alchemical process, and as a 'dark god' - Shaitan - to one of the paths linking the seven spheres:

	Path	Word of Power	Sigil	Image
1	☽ → ☿	Noctulius		XV
	☽ → ♀	Nythra		XIII
	☽ → ♂	Shugara		XVIII
	☽ → ☉	Shaitan		VII
	☽ → ♃	Aosoth		XIV
	☽ → ♄	Azanigin		X
	☿ → ♀	Nekalah		VIII
	☿ → ☉	Ga wath am		0
	☿ → ♂	Binan ath		I
10	☿ → ♃	Lidagon		XI
	☿ → ♄	Abatu		XVI
	♀ → ☉	Karu samsu		VI
	♀ → ♂	Nemicu		XVII
	♀ → ♃	Mactoron		II
	♀ → ♄	Velpecula		XIX
	☉ → ♂	Kthunae.		IV
	☉ → ♃	Atazoth		V
	☉ → ♄	Vindex		XII
	♂ → ♃	Davcina		III
	♂ → ♄	Sauroctonos		IX
21	♃ → ♄	Naos		XX

Septenary Pathways
(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

ooo

The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagula-tion	Hriliu			Ecstasy
☉	Putrefac-tion	Lux			Vision
♂	Sublima-tion	Azif		Libra	Blood
♃	Fermenta-tion	Azoth		Capri-corn	Azoth
♄	Exaltation	Chaos			Thought

Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months.
<end quotation>

The Place of Satan In The Deofel Quartet

Such learning experiences regarding satan as just one of the dark gods, and inferior in the esotericism of *Naos* to Atazoth, are fictionalized in two novels of The Deofel Quartet:

> "The novels of the Deofel Quintet are non-political with the overt satanism of such works as *Falcifer* and *The Temple of Satan* expressing the place of satanism in O9A tradition: which is that it is a short-lived and personal learning experience, germane to the early stages, the first few years, of the anados (ἄνοδος), the decades-long hermetic quest, for Lapis Philosophicus. An anados manifest in O9A hermeticism by the sinister-numinous Seven Fold Way.
>
> In this perspective, both Falcifer and The Temple of Satan are concerned with initiate type learning experiences: gaining esoteric knowledge, participating in ceremonial overtly 'satanic' rituals, and experiencing the part of the satanic ethos that concerns personal pride and personal pleasure. But they also deal with how personal emotion - especially love - affects them, can complicate their lives, as well as offering them opportunities to learn and advance further in their anados.
>
> Which advancement is the concern of *The Greyling Owl*, of *The Giving*, and of *Breaking The Silence Down*." {4}

Conclusion

Anton Long's original esoteric philosophy was an Open Source set of esoteric 'tools' which he made freely and publicly available under a 'copyleft' license thus allowing others to use those tools and develop them. This esoteric philosophy was described in the 1989 *Naos* collection of typescripts.

The post-1992 problems of O9A esoteric philosophy in terms of its misunderstanding and its defamation by others were the result of nearly everything developed from O9A 1.0 or which was interpreted as being O9A by self-declared adherents were not, as they should have been, declared as a development or 'fork' of O9A 1.0 and thus were not distinctly named nor had their own non-O9A identity.

Haereticus
January 2024

{1} It is my considered opinion that O9A primary sources are *The Deofel Quartet* and *Naos*, written by Anton Long between 1976 and 1992, which texts outline O9A esoteric philosophy and the praxis that is The Seven Fold Way. *Naos* is a collection of spiral-bound typewritten texts published in 1989. A facsimile copy of *Naos* is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

An edition of Naos is available in the British Library at General Reference Collection YK.1994.b.12331 (BNB GB9328754) where the author given as Anton Long.

Contrary to the author of *Deconstructing The O9A* - https://archive.org/download/deconstructing-the-o9a/deconstructing-the-order-of-nine-angles.pdf - I do not include, as primary sources, the two volumes of The Satanic Letters since they are mainly expositions of the difference between 'traditional satanism' and the modern 'satanism' of Aquino's Temple of Set and Howard Stanton Levey's Church of Satan and only in passing deal with the esoteric philosophy and praxis expounded in *Naos*.

In regard to the Deofel Quartet:

> None of the novels [...] concern politics. None of them deal with political revolution or concern themselves with "terrorism". None of them concern "neo-nazism". None of them involve "racism" or are "anti-gay" or misogynistic. In truth, the novels – ahead of their time – contain strong female characters (such as Fiona in The Greyling Owl, and Lianna in The Giving) as well as positive gay characters (such as Fenton in The Greyling Owl). *The Non-Political Deofel Quintet*, https://gawathan.files.wordpress.com/2023/03/intro-deofel.pdf
>
> In many ways, The Deofel Quartet and other O9A AL-written fiction (such as Hangster's Gate), present much of the diverse aural traditions as AL received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people. In The Deofel Quartet he simply reworked the factual material - as writers of fiction are wont to do - in order to make an interesting story, in the process obscuring the identities of those involved and sometimes their place of residence or work. *Esoteric Aural Tradition In The Deofel Quartet*, https://gawathan.files.wordpress.com/2023/05/aural-tradition-in-the-deofel-quartet.pdf

The novels of the Deofel Quartet, plus the novel *Breaking The Silence Down* which is often considered as making the quartet into a quintet of novels, are available at https://gawathan.wordpress.com/the-o9a-deofel-archive/

{2} An esoteric philosophy is:

> "a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure [...]
>
> The primary esoteric symbolism employed to describe the O9A Seven Fold Way is the septenary Star Game of which it is said in the 1989 collection of texts titled Naos: 'The Star Game contains, in its symbolism and techniques,all the esoteric wisdom of alchemy, magick and the Occult.' It is also described there as a nexus between the causal and the acausal." *The Question Of Anton Long And O9A Primary Sources*, 2023, https://archive.org/download/longusian-primary-sources_202308/longusian-primary-sources.pdf

{3} Part One of https://archive.org/download/omega9alpha-perspective/omega9alpha-perspective-v1.pdf

{4} *The O9A Deofel Quintet*, https://gawathan.files.wordpress.com/2023/03/deofel-quintet-o9a.pdf

---

Appendix I
Notes On The Table Of Aeons

The Primal Aeon

The table shows that the Primal Aeon is associated with the septenary sphere the Moon, with the Sirius board of O9A Star Game; with Shamanism, and with what we now signify by the traits/character of the pagan deities Hecate and Thor. Which at once seems to provide an anomaly - both a male and a female deity, while the other spheres are associated with either a male or a female deity.

Students of hermeticism and readers of Myatt's translations and commentaries on the Corpus Hermeticum will know what is implied: for as described in the Poemandres tractate, the primal perceiveration was ἀρρενόθηλυς, both male and female:

> "When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral." Poemandres 18, translated Myatt. Corpus Hermeticum: Eight Tractates, 2017. Gratis pdf: https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

Symbol

The symbol associated with each Aeon is one of the nine pieces of The Star Game. An illustrated guide to The Star Game is available at https://archive.org/download/star-game-101_202311/star-game-101.pdf

The Seventh Aeon

The seventh Aeon is intentionally left blank as it will only exist if human beings colonize Mars (Sol IV) and then, having developed the technology, venture out to other star-systems in our Galaxy and colonize habitable planets.

This item is in the Public Domain